

SPECIAL DOCUMENT

PROMOTIO IUSTITIAE

**THE PROMOTION
OF JUSTICE
IN THE UNIVERSITIES
OF THE SOCIETY**



MELBOURNE 2015
JESUITS[®]

25 YEARS LATER

Remembering the Jesuit martyrs of El Salvador



CHARLES BARRY

**Do everything so that liberty is
victorious over oppression, justice
over injustice, love over hate.**

—IGNACIO ELLACURÍA, SJ

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Original in Spanish

Promotio Iustitiae is published by the Social Justice Secretariat at the General Curia of the Society of Jesus (Rome) in English, French, Italian and Spanish. *Promotio Iustitiae* is available electronically on the World Wide Web at the following address: www.sjweb.info/sjs. There you will be able to find all the issues since 1992.

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Forward

Michael J. Garanzini, SJ

Secretary of the Society for Higher Education

Ever since the proclamation of "Ex Corde Ecclesiae," by St. John Paul II, 25 years ago, those of us who work in Catholic universities have been reminded that our institutions possess an important vocation within the Church. We are called to critically reflect upon the Gospel message of peace and reconciliation, and thus help make the world a more humane place for all our brothers and sisters. We exist, then, within the Church and for society. Both orientations--religious and secular--define the parameters or worlds within which we operate and suggest that they are both unique challenges as well as opportunities for us as universities to advance knowledge and promote human development.

At the same time, and in synch with the Church's hopes, the Society of Jesus, and especially its recent Superiors General, Arrupe, Kolvenbach and Nicolas, have urged our institutions to be instruments for the promotion of faith, of which justice is an essential element. The Society's documents and leadership speak eloquently and often about using our resources as academic institutions and communities to attend to the problems and challenges of the marginalized and the poor. They also point out that to do so will require contact and collaboration with the poor and under-served.

This document invites the reader to reflect upon the rich background and understanding of justice and its role in the Jesuit university, especially as it has become the pivotal value and aim of Jesuit institutions since first articulated in 1975 at General Congregation XXXII. What follows here addresses such fundamental questions as the very purpose and identity of Jesuit higher education, why justice is the critical element in our student formation goals, why our research efforts ought to focus on the conditions that produce inequality and thwart sustainability, and how each of us--students, faculty and administration--are important contributors to what is called the "social project" of a Jesuit university. Fr. Kolvenbach said it most succinctly, perhaps, when he wrote: "Every Jesuit academy of higher learning is called to live in a social reality...and to live for that social reality, to shed university intelligence upon it and to use university influence to transform it."

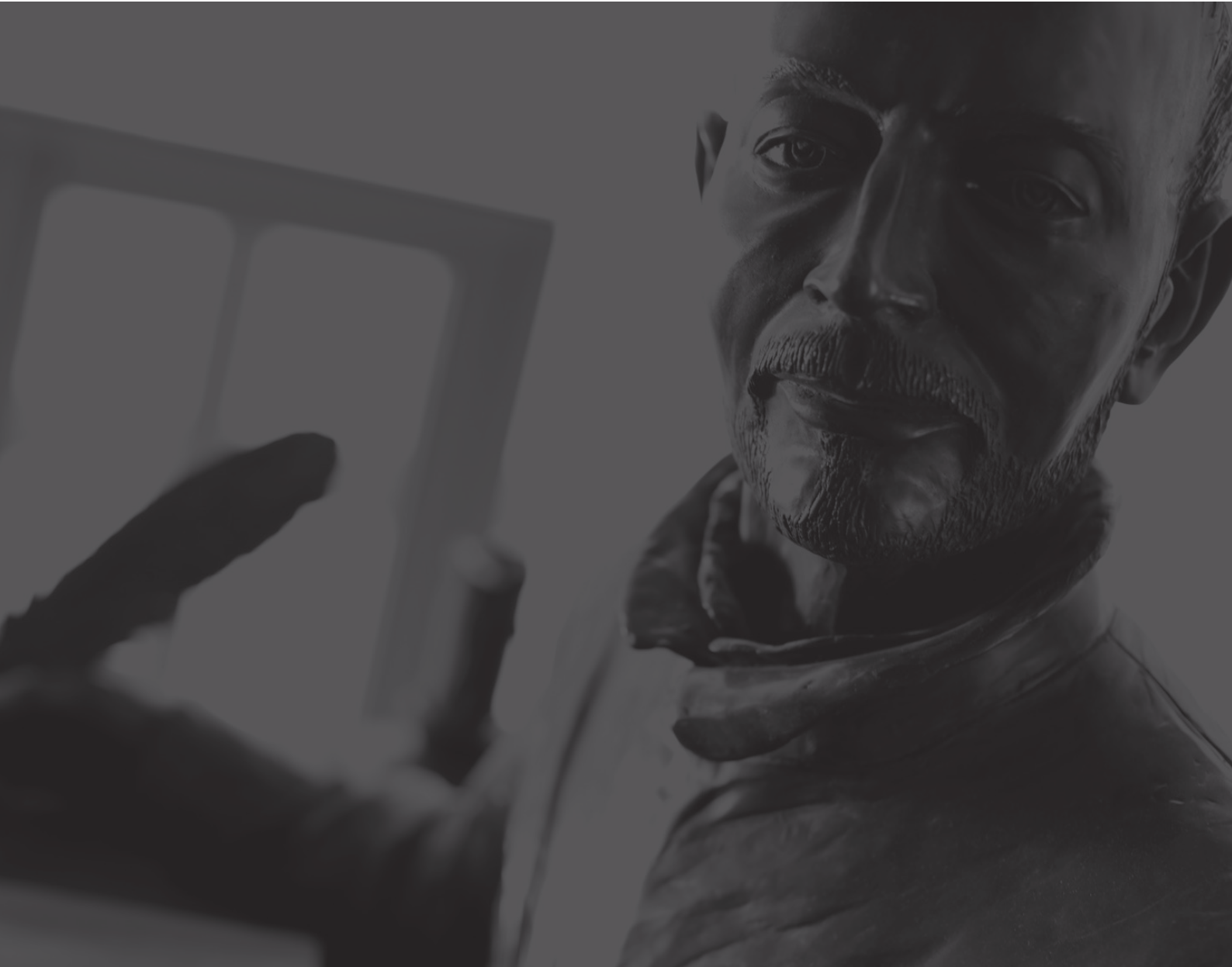
How best to use this document? It might be best to read it in segments, that is, to reflect on each of the five sections discretely since each raises a different set of questions and challenges. Group discussion might be the most fruitful way to absorb the document. The **International Committee on Jesuit Higher Education** has suggested five questions for each of the five sections of the paper to help guide and encourage sharing of views and to stimulate further reflection and action.

Finally, we owe a debt of gratitude to all those who helped write the document, especially the Society's Secretary for Social Justice and Ecology, Fr Patxi Alvarez, and those listed in the concluding pages of the document who worked diligently to organize and distill into these pages a great deal of what has been said and written about the promotion of Justice in our institutions over more than 40 years. Their work will bear fruit, we pray, in that it will make our universities more deliberate and more focused, better instruments for creating a more humane world, and thus, become better universities.

Original in English

PROMOTIO IUSTITIAE

The Promotion of Justice in the Universities of the Society



HEATHER STONE

CHAPTER 1

INTRODUCTION

“In Jesuit education, the depth of learning and imagination encompasses and integrates intellectual rigor with reflection on the experience of reality together with the creative imagination to work toward constructing a more humane, just, sustainable, and faith-filled world”

Adolfo Nicolás SJ, 2010

1. Introduction

Since 1975, when the Society redefined its mission as “service of faith and promotion of justice,” Jesuit institutions of higher learning have made great efforts to respond to this mission in all earnestness. They have incorporated this perspective into the formation of the students; they have communicated it to both teaching and non-teaching staff; they have become involved in the social issues of their countries; they have urged their students to carry out research among the poor and from their perspective; and they have organized their university projects in accord with the demands and dictum of this mission. And throughout their endeavour they have displayed great generosity.

On 16 November 1989, at the Universidad Centroamericana of El Salvador, Jesuit Fathers Ignacio Ellacuría, Ignacio Martín-Baró, Segundo Montes, Juan Ramón Moreno, Amando López, and Joaquín López, along with two women who were working for their community, Elba Ramos and Celina Ramos, were assassinated because of their commitment to peace during a war that was devastating the country. Father Ellacuría and his companions had striven to make the university an institution that defended El Salvador’s poor majority, and it was their decision to help the poor that cost them their lives. The universities of the Society can claim these Jesuits as their own martyrs because they were scholars and teachers who were killed for their commitment to the “faith that does justice.”

At the present time Jesuit universities¹ are trying to respond to this mission through a multitude of diverse activities. The approaches vary, depending on the continents and the countries, and they take into account the historical tradition of each university. Their efforts have shown significant progress in different areas, some concentrate more on teaching while others focus on research or publication or social outreach.

The purpose of this document is to help the universities to continue to deepen their commitment to working for justice. It is hoped that the document will be used for personal reading and consultation and also for consideration and debate in faculty bodies, working groups, councils, and administrative offices. Its goal is to stimulate desire and spur creativity. These pages will hopefully serve as an incentive for the ongoing discernment and reflection of the even greater contributions that can be made on behalf of faith and justice. This text seeks to be a working instrument to support our efforts to respond more effectively to the promotion of justice in the universities.

With this goal in mind, the document surveys both the general orientations and the concrete practices that Jesuit universities are developing in different parts of the world. Our aim is to offer a wide panoramic vision, but the list of concrete practices is neither complete nor

¹ When we say universities in this document, we are referring more generally to “higher education institutions”.

exhaustive; it cites only some significant and successful activities². There are four main fields of action: the formation of students, research, the social projection of the university as a transformative agent, and the university community. The four chapters that follow cover these four areas.

The first draft of this document was produced by the Secretariat of Social Justice and Ecology and then modified in the light of comments made by Jesuits and lay collaborators working in institutions of higher learning³. Their contributions amended some of the contents, added important perspectives, and supplied information on especially significant practices.

The present document includes frequent references to the allocutions of Fr. Kolvenbach, who himself came from the university world himself. During the twenty-five years he was Superior General of the Society, he often shared his profound intuitions and keen insights with university audiences. Since he placed much importance in many of his talks on the need to strengthen the promotion of justice in our universities, there is great value in rereading some of his texts. Our text also includes some quotations from Fr. Nicolás, but not as many since he has addressed university audiences on fewer occasions.

Before going into the four above-mentioned areas in detail, this introduction explores the *raison d'être* of the Society's universities, briefly reviews the meaning of justice in the recent General Congregations,⁴ mentions some characteristics of the Ignatian style, and indicates how the commitment to justice has required a certain reorientation of the universities.

1.1 The *raison d'être* of Jesuit universities today

The original group of Jesuits founded the Society of Jesus in order to preserve their union as a body as they dedicated themselves to the service of their neighbors.⁵ Their commitment made them attentive to people's needs and ready to offer whatever they could to help, adapting themselves to persons, places, and times. Founding schools and other institutions of formal education was not among their initial objectives; it was a subsequent decision that they soon made, and it grew out of their basic desire to serve people better. As they first conjectured and then later experienced, offering educational opportunities was one of the best ways that they could serve the societies of their time.

The Society was the first Catholic religious order to make formal education an apostolic priority, and it did so long before any governments committed themselves to public education or recognized it as a fundamental right. The educational services provided by the Jesuits were highly valued since they responded to a need that was not being met. In the course of time their dedication to the task was so great that they became known as a "teaching order." Before

² Two valuable documentative sources already exist regarding the practices of North American universities: "Transforming ourselves, transforming the world" (Combs & Ruggiano, 2013) and the institutional reports of the universities on their work on behalf of justice (National Steering Committee of Justice in Higher Education, 2012). The present text cannot hope to capture all the richness of these documents, but it will cite some of the initiatives mentioned in them.

³ Their names appear at the end of the document, at the section [Acknowledgements](#).

⁴ The General Congregations are the highest legislative bodies of the Society of Jesus. They bring together Jesuits from all the administrative units (Provinces) for the purposes of electing a new Fr. General or dealing with important issues. The Congregations usually publish documents (decrees) that summarize the decisions made and offer orientations for the Society as a whole. Until the present time (2014), some 35 of these General Congregations have been held.

⁵ The actual expression of Saint Ignatius is "helping souls"; it is found in his *Autobiography* (no. 45).

its suppression in 1773, the Society had more than 800 educational institutions spread around the world (O'Malley, 1995, 33).

Today the situation has changed significantly. In the realm of higher education alone there are many public and private universities in almost every country, and many of them are of excellent quality. There is no longer the same lack in quality and quantity that the Society tried to make up for in former times. That is why it is necessary to reflect upon the *raison d'être* of Jesuit universities in our present age.⁶

Jesuit universities are Church institutions that respond to the mission of the Church "to proclaim and to spread among all peoples the Kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom" (Lumen Gentium, no. 5). In a particular way, universities establish bridges of dialogue between faith and the cultures where they operate, and collaborate with God's action in the world with their generosity and creativity. They can help truth "to be sought, found and expressed within the «economy» of charity", and at the same time, contribute to charity being "understood, confirmed and practised in the light of truth" (Benedict XVI, 2009, 2).

Yet these institutions are, as "*universities*", a place of serene and open search for and discussion of the truth. As Saint John Paul II said, "it is the honour and responsibility of a Catholic University to consecrate itself without reserve to the cause of truth" (1990, 4). They have the mission proper to every university. As "*Jesuit*" institutions, they participate in the basic Jesuit identity and mission. It is necessary that both the noun "university" and the adjective "Jesuit" always remain fully honoured in these institutions⁷.

Speaking generally, we can say that the Society should first discern what type of human society we desire to create, and then determine what kind of university is required to make that possible. This is the crucial question that must be addressed as we discern our mission, a question that the universities should continually ask themselves. The fact is that, since the beginning, our institutions have successfully provided integral formation to persons who would hopefully become leaders in the processes of growth and modernization in the cities and nations where they lived. The universities were forming persons who worked for a better society.

More precisely, the Society's education since the 16th century has been characterized by the four qualities of what is today known as the Ledesma-Kolvenbach educational paradigm, namely *utility, justice, humanism, and faith*.⁸

The quality of *utility* provides persons "advantages for practical living." In the 16th century, a good education was clearly necessary and useful for the successful performance of certain professions. Nowadays a quality education is indispensable for helping people to be productive citizens whose labor provides them the wherewithal to live decently.

University education has traditionally been motivated by this element of utility insofar as it provides people with the intellectual tools they need for pursuing a worthy profession. The danger is that a purely utilitarian understanding of education may lead to the subordination

⁶ This question has been addressed by Fr. Kolvenbach (2001a, n. 10ss); the following paragraphs reflect basically what he states in that text.

⁷ GC 34, D. 17, nos. 5-7.

⁸ These four characteristics – *utilitas, iustitia, humanitas* and *fides* – were spelled out by Diego de Ledesma in the 16th century, and they were taken up again by Fr. Kolvenbach, whose letter provides more information in this regard (Kolvenbach, 2001a, 314).

of the values most needed for the building of a just society – or even contempt of them. Jesuit universities cannot be solely satisfied with simply transmitting instrumental knowledge. When nothing more than this is done, education easily lends itself to injustice and exclusion. It ends up providing knowledge, resources, and power to those who are well off, and these are in turn hired to defend the interests of those who have even more. It is therefore necessary that Jesuit education include, besides utility, the three other qualities that the Society has tried to impart from earlier times as well as today.

As a principle promoting the common good, *justice* enables students to contribute to the “proper governance of public affairs and the appropriate formulation of laws.” When the Society was beginning its educational work, nations were governed by monarchies that required a competent bureaucracy. In modern times, democracies require responsible citizens who participate in public affairs, promote equal opportunity, and commit themselves to working together for the common good.

Humanism is another quality of Jesuit education, a feature that seeks to elevate human beings by bestowing “decorum, excellence, and perfection on their rational nature.” It aims at human flourishing – promoting values such as compassion, modesty, temperance, wisdom, fortitude, etc. –, it seeks a better life for all people and fosters the welfare of other sentient beings and the planet. Humanism is understood nowadays under the horizon of an integral formation and a sense of being related to humanity as a whole. In a world where a large section of people are excluded due to caste, race, gender and ethnicity, humanism recognizes the dignity of every human being. For this reason it makes use of means and instruments that contribute to the dignity and development of all persons.

The quality of *faith* consisted initially of the “defense and propagation of the Catholic faith” at a time when the religious dimension of human reality was not in doubt but rather was taken for granted in all aspects of life, including the educational. At the present time the faith aspect of Jesuit education seeks to offer students an experience of transcendence by showing them the possibility of being opened toward God as their final end. It is an understanding of faith that promotes love of neighbor and rejects religion as tool of negation, exclusion, and discrimination against those who are different. It will also offer hope for the poor.

The present text is, above all, concerned with *justice* and refers only occasionally to the other qualities of Jesuit education. In what follows we go deeper into the Society’s understanding of justice as spelled out in the recent General Congregations.

1.2 Justice in the General Congregations of the Society

Promulgated in 1975, Decree 4 of General Congregation 32 (GC 32) stated that the promotion of justice was an essential part of our mission: “The mission of the Society of Jesus today is the service of faith, of which the promotion of justice is an absolute requirement” (GC 32, D. 4, no. 2). Service of faith and the promotion of justice have therefore been consecrated as two aspects or two dimensions of mission that should be made evident in all of the Society’s ministries.

Even though Decree 4 was carefully formulated, its length and its novelty made it difficult for many to understand and accept. On the one hand, it continued the long tradition of social commitment that has characterized the Society since its beginning. This commitment became more explicit starting in 1949 when Fr. General Janssens wrote a historic letter to the whole

Society insisting on the importance of the social apostolate.⁹ In 1971 a Synod of Bishops met to discuss “justice in the world,” and their final document declared that action on behalf of justice is a “constitutive dimension of the preaching of the Gospel.” Hence even before Decree 4 was formulated, the Church and the Society had been earnestly involved in the struggle for justice and for transformation of the world.

On the other hand, not all Jesuits were convinced that the Society should undertake this type of commitment. Some of them thought that concern for justice had always been a responsibility of the laity and should continue to be so. Moreover, the term “justice” was considered too ambiguous since it could be understood in various ways: as commutative, social, evangelical, Pauline, etc. In response, Fr. Kolvenbach pointed out that it is precisely this linguistic ambiguity that made it possible for the term to be approved by the Congregation.¹⁰

Decree 4 helped Jesuits to understand that the option for the poor should occupy a central place in the Society’s mission, and it moved many Jesuits and Jesuit institutions toward more effective accompaniment of and service to the poor.

In the years following GC 32, justice was understood mainly in terms of working for the transformation of economic, political, and social structures. Such work was certainly encouraged by Decree 4 (no. 31), but that was not the only recommendation of the decree. The document also pointed out that injustice was embedded in the human heart so that it was necessary to work as well for the transformation of attitudes and social tendencies (no. 31). The decree issued a call for Jesuits and their institutions to take the poor into consideration when determining their way of life and their way of proceeding (nos. 47-50). As should be clear, the decree’s reflections on justice were rich in content and subtly nuanced. The novelty of the decree demanded a change of mentality and required Jesuits to make adaptations in their personal, communal, and apostolic lives. Consequently, it aroused considerable resistance.

The subsequent General Congregations found it necessary to take up the theme of working for justice again, and they consistently reaffirmed it and gave it more profound expression. In 1983 GC 33 endorsed the option for justice in its first decree (no. 38), and in 1995 GC 34 made an even more extensive endorsement in its restatement of the Society’s mission in Decrees 2 through 5. Decree 3, “Our Mission and Justice,” was entirely dedicated to the promotion of justice. We cannot present here the full contents of these decrees, but we want to call attention to some of their more original themes.

GC 33 called us to a “deeper involvement in the lives of people around us in order to hear ‘the joys and hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted’” (D. 1, no. 44). To be involved is to be friends. Friendship flows naturally from living in community with and in proximity to the poor. It was a call to be inserted in the lives of the poor by being friends of the poor.

When Decree 4 was promulgated it became evident that in many places there existed a dualism between faith and justice: they were viewed as separate concerns. As a result, Jesuit

⁹ Fr. Janssens, 1949, *Instruction on the Social Apostolate*, in [Promotio Iustitiae 66, 1997](#). The social apostolate includes those Jesuits and Jesuit institutions that make promotion of justice a principal goal of their ministry.

¹⁰ See Kolvenbach, 2007, 9-18.

institutions and the Jesuits themselves were divided to some extent.¹¹ That is why all these subsequent Congregations laid great stress on the close bond uniting the service of faith and the promotion of justice. They speak of the “faith-justice commitment,” of the “faith that does justice,” or of the “justice that is born of faith.” All these expressions are attempts to highlight the dynamic unity existing between these two dimensions of our mission. This means that the justice to which they refer is a justice rooted in the Gospel and practiced within the Ignatian tradition.

GC 34 insisted on the need to modify socio-cultural structures—one might say the culture itself—since these are at the base of political and economic structures (GC 34, D. 3, no. 10). The Congregation also stressed the unity of our mission insofar as it joins inseparably together service of faith, promotion of justice, dialogue with culture, and dialogue with other religious traditions (D. 2, no. 19). Decree 3 placed special stress on the spiritual sources of the promotion of justice, claiming that they were to be found mainly in sharing in the lives of the very poor and of those who work on their behalf (D. 3, no. 1); the centrality of the option for the poor was in this way reinforced. The Congregation saw communities as an essential instrument for promoting cultural solidarity; it called the groups working in this way “communities of solidarity” (D. 3, no. 10). The word “solidarity” is used much more often in GC 34 than it was in Decree 4 of GC 32, thus stressing the importance of close and compassionate accompaniment of those most in need.

In 2008 GC 35 confirmed once again the Society’s mission as expressed in GC 32 and reflected on it in the light of the theological concept of reconciliation. Decree 3 (no. 2) of this Congregation states that this reconciliation should be established with God, with our fellow human beings, and with the natural creation. The Congregation also introduced concern for ecology as an integral part of our mission. Today, the promotion of justice includes a commitment to care for creation.

GC 35 showed us that justice can be understood under a covenantal relationship framework, which leads to defend the excluded, to stand with the marginalized, or to study unjust social structures.

GC 35 also stressed the need for Jesuits to be on the world’s social, cultural, and religious frontiers and there to build bridges of dialogue and understanding (D. 1, no. 6). The Congregation similarly called for bridges to be built between the rich and the poor; it called for political advocacy that would lead to collaboration between those who wield political power and those whose interests are hardly taken into account (D. 3, no. 28); and it noted that research is immensely helpful in building bridges since it helps people to understand better the mechanisms and interconnectedness of present-day problems.

As this short section shows, General Congregations have not provided a normative definition of justice, but some of its essential characteristics. It is firmly rooted in faith, it is based on the centrality of the option for the poor, it includes a commitment to creation and it works in dialogue with cultures and religions. The promotion of justice refers to all the dimensions of our mission.

¹¹ This is the case even though the decree was extremely careful in this regard and attempted to integrate the two realities, as can be appreciated in D. 4, no. 27. The difficulty, as we have said, was in the reception of the decree.

1.3 Some characteristics of the Ignatian style

The universities of the Society strive to promote justice within the Ignatian tradition. In this section we will mention some of that tradition's unique characteristics, without making an attempt to treat the question in an exhaustive manner. We will simply discuss a few of the tradition's principal traits in order to assist in the understanding of what follows.¹² They are quite diverse, and some of them will need to be adapted by those with knowledge of local needs. Some of the contents of this section can be found in the [Ignatian Pedagogy paradigm](#), which is organized according to five elements of one process: context, experience, reflection, action and evaluation. This presentation offers a slightly different structure.

One characteristic is *the priority of experience of the real*. Ignatius had the conviction that God communicates directly with each human being and that each person, if properly prepared, is able to hear and respond to God's message. God expresses himself in the midst of life and all its eventualities. God encounters human beings in the totality of their reality and generates within them an echo that is mainly of an affective nature. The echo takes the form of feelings that Ignatius calls movements of consolation or desolation, and these need to be acknowledged and deciphered. We are called to seek and find God in all things¹³.

For Ignatius, God expresses himself as love, and when he is experienced as such he incites praise and profound sentiments of gratitude in human beings. This openness to the goodness present in all the complexity of reality arouses the response of gratitude that is the great motivating force in Ignatian spirituality.

This priority of experience of the real creates an openness to the truth of reality. Such experience demands an attitude of authenticity and rejects a stereotyped response. Our encounter with the mystery of God takes place in the midst of reality, not in some realm apart. Moreover, others are seen as persons whose similar communication with God also takes place, and that is why it is important to listen attentively and to engage with them in sincere dialogue.

Another key aspect of Ignatian spirituality is the *centrality of the poor*, which follows from our understanding of how God has emptied himself and become incarnate in the poor and humble Jesus in order to encounter us. The frontiers of poverty, marginalization, injustice, and inhumanity are privileged spaces in which we encounter God and enter more deeply into the mystery of reality. Our best access to the truth is from below, from the poor, from their suffering, struggles, and hopes.

Ignatian spirituality requires *perspectives that are critical and prophetic*. When encountering reality, we first experience an attitude of praise and gratitude, but we also adopt a critical attitude as we observe the chasm between the justice and dignity that God desires for all people and the historical reality that is anything but just and dignified. Consequently, our gratitude is not complacent but is committed to bringing fullness of life to all people. There is therefore also the need for a critical perspective – or a prophetic stance, as we might say using biblical language.

¹² Obviously, there are other texts that develop these themes more fully. One recent text is especially well suited to the university context: Rambla, Josep María, 2013, *Rasgos distintivos de la espiritualidad ignaciana desde la perspectiva de la justicia social* [Distinctive traits of Ignatian spirituality from the perspective of social justice]. It can be found at <http://goo.gl/NHddRf>, accessed May 2014.

¹³ Constitutions of the Society of Jesus, no. 288.

In his Spiritual Exercises (SpEx) Ignatius insists on the importance of *requesting and attaining interior knowledge* of various kinds: of sin (SpEx 63), of the person of Jesus (SpEx 104), and of all the good things we receive in life (SpEx 233). This interior knowledge relates honestly to reality and seeks to analyze it. Sometimes it does formal research and in this sense is a rigorous form of knowledge, but it goes further; it does not stop with analysis but aspires to synthesis. It is also a form of knowledge that integrates rather than compartmentalizes. Far from being cold and neutral, it is knowledge that is affective and inspiring. It is critical knowledge because it is aware of the limits of the present reality and realizes how far that reality is from the future fullness to which it is called. Rather than a mere aggregation of data, interior knowledge leads to wisdom that is at once rigorous, integrating, affective, and inspiring.¹⁴

Helping individuals and society is another essential part of Ignatian spirituality. The motive force is gratitude, but the object is to help other people. The goal of Ignatius's life from the moment of his conversion was to help people and share with them what he himself had received. We realize that knowledge does not exist just for its own sake; it seeks to have an impact on individuals and on society. We will therefore speak later about the importance of making recommendations and undertaking action that influences the reality of our world.

Aspiring to the greater good is another aspect of Ignatian spirituality. It is not sufficient simply to attain something good; we seek the greater, more universal good, or the good that others cannot offer. This attitude inspires great undertakings and an unflinching intent to broaden horizons. Such a context provides an understanding of excellence as the desire for greater service and for offering one's very best.

Finally, Ignatian spirituality seeks to *live amid the tensions of life* without eliminating them, which is why *discernment* is so necessary. Tensions are resolved not by opting for one pole or the other, but rather by integrating the extremes in new, more fruitful syntheses.

Jesuit universities experience certain tensions with particular intensity, such as those between the university's mission and that of the Jesuits; between the needs of financing and the defense of core values that are not always appreciated; between analytical scientific knowledge and wisdom that is prophetic and synthetic; between the scientific research and the effort to discover God's presence in the reality we investigate; between the option for the poor and the required resources that can separate the university from the poor; between the search for scientific truth that stops with knowledge and the desire to influence society to make it more just and more humane; between academic freedom and the passionate orientation toward justice; between Jesuit visibility and the promotion of ideological and religious pluralism in a climate of dialogue.

These are some of the features of Jesuit spirituality that come into play in any Jesuit university that is honestly and earnestly seeking the promotion of justice.

1.4 The indispensable orientation toward justice in Jesuit universities

General Congregation 32 asked Jesuits to re-evaluate their traditional apostolic works and their various institutions with a view to making them respond better to the mission of the "service of faith and the promotion of justice" (D. 4, no. 8). The Congregation sought to offer a "concrete, radical but proportionate response to an unjustly suffering world" (Kolvenbach,

¹⁴ Dean Brackley expresses these ideas well (2013, 3-4). He speaks of attentive intelligence that is nourished by imagination and motivated by interest and desire within a shared culture.

2000b). Accordingly, since 1975 the Society has been adapting its apostolic presence and its various works in response to this mission.

All apostolic sectors¹⁵ have been striving to promote justice according to the diversity of contexts in which they are involved. Today the Society understands even better that all persons, communities, and institutions can contribute richly to this mission. Moreover, the diverse apostolic sectors possess an enormous array of capabilities that can contribute to the promotion of justice.

We can perhaps hope for more in this regard from the educational sector in all its forms – from basic education to universities – since that is where the Society has invested the greatest part of its personnel and other resources. Fr. Kolvenbach insisted on the particular fruitfulness of the faith and justice mission when combined with education (Kolvenbach, 1985, 399). He saw the universities as having an especially great potential for pursuing this mission: “we cannot do without the universities in trying to respond to the challenges of injustice” (Kolvenbach, 2006).

The mission and vision of a university should include the promotion of justice as an expression and service of faith, as a way to care for creation, as a content of the dialogue with other religions and as a motivation for cultural transformation. When Jesuit universities strive to make justice their hallmark, they can help the Catholic Church to communicate its nature of compassion and solidarity and make her message more credible to non-believers.

University education is a privileged place for the long-term promotion of justice in all the aspects of its work: the *formative education* it offers to students has governing influence on who they will be in the future; the *research* it carries out helps to analyze the structural causes of injustice and proposes ways to make significant improvements in the lives of the disadvantaged, including means of public advocacy; and the *university institution* itself operates within a context of social relations whereby its own internal culture and its ways of dealing with reality exercise a decisive influence.

1.5 Suggested questions for reflection and discussion

Jesuit institutions are called to be instruments of Justice:

1. How has our university responded to this call? Has it sufficiently oriented, or re-oriented itself to address the unique patterns and challenges of injustice faced in our local community and also our wider society? Have we articulated a vision of the kind of society we wish to create?
2. How successful have we been in stressing the faith dimension that undergirds and shapes our response to injustice? Where is this commitment to the "faith that does justice" show itself?
3. Are there places within our university that we can point to where we are contributing to the transformation of unjust social, economic, political and cultural structures?
4. Where are we truly in touch with the poor and marginalized? Where do we include them in our community, our research and our service?

¹⁵ An apostolic sector is an area of Jesuit ministry in which all activities and institutions are understood to have an apostolic purpose. University work is one apostolic sector, but there are others, such as spiritual ministry, basic education, pastoral work, social apostolate, etc.

5. Is the "Ignatian pedagogical style" promoted and practiced across our classrooms and in our program? Could we improve the pedagogy in our classrooms if we paid more attention to this?

PROMOTIO IUSTITIAE

The Promotion of Justice in the Universities of the Society



KARL W. HOFFMAN

CHAPTER 2

STUDENT FORMATION

2. Student Formation

“The goal of education, especially Christian education, is more than information. It is wisdom”

Dean Brackley SJ

Jesuit universities today seek the integral enrichment of students by offering them professional development, helping them to be responsible, committed citizens, and opening them to the transcendent dimensions of life. This orientation has in recent times been expressed as the formation of persons who are conscientious, competent, compassionate, and committed.¹⁶ These four qualities complement one another, and we will describe briefly how the Society of Jesus understands them today.

Conscientious persons understand life as a gift for which they are grateful; from this conviction they develop their own personal freedom. They recognize the dignity of others and seek for them the highest level of personal realization. They feel responsible for the world in which they live and feel called upon to care for it and improve it. They find in God the Love that creates human beings in his own image and likeness and is the origin and meaning of life.

Competent persons are able to offer the quality service expected of them. They are qualified to carry out the work for which they have been prepared. Competency levels are specific to each educational stage, and societies determine which ones should be acquired at each stage.

Compassionate persons have the sensitivity required to perceive the needs of others and respond to them. Thus, they become brothers and sisters to others and in so doing transform their own existence. They feel responsible for others and so join with them in loving their lives, celebrating their joys, easing their needs, and generating hope.

Committed persons devote their whole persons—intelligence, will, and feelings—to making this world more just. They seek creative solutions. They freely commit their talents and energies to the cause of changing structures, institutions, and laws. They take on public responsibility for the sake of promoting the common good.

In what follows we will present the various ways in which Jesuit universities seek to develop these four characteristics in their students.

2.1 The criterion of evaluation: what the students will become

A heightened sense of accountability, both in society at large and within the Society, is demanding more careful evaluation of the impact of all university activities. Many indicators have been developed to that end for evaluating personal performance and the impact of university activities. Some of these indicators bear on the accreditation of the university and are used to establish rankings of the institutions.

¹⁶ Fr. Kolvenbach (1993) affirmed that “...the goal of Jesuit education is the formation of men and women for others, people of competence, conscience and compassionate commitment.”

Fr. Kolvenbach insisted that the real criterion for evaluating the Society's universities is found in what the students become (2000b).¹⁷ Our schools should be judged by the human qualities which their graduates develop, not only in their professional or intellectual field, but also in their psychological, moral, and spiritual lives (Kolvenbach, 2006). Jesuit education is a matter of giving "the students values that go beyond acquiring money, fame, or success" and of forming "leaders concerned for society and the world and desirous of putting an end to hunger and conflict in the world" (Kolvenbach, 1989b, 59). We are confronted here with one of the key indicators of excellence in a Jesuit university: in the end, what type of persons do our students become and what are they doing with their lives?¹⁸

Although universities must bear witness to moral integrity, high professional standards and spiritual depth, they are not responsible for the decisions that their alumni/ae make as free human beings. However, they need to be creative in finding ways to evaluate the impact of university operations and not be content merely with assessing the activities themselves. This requires that something be done in order to consider qualitative aspects, which is always more difficult to do.

At two points in its history, Mexico's Iberoamericana University tried to assess the students' values when they arrived at the university and then studied the decisions they had made in their lives after several years of work: how have they made a living, and what were the values that motivated them? They also recognized the social achievements of alumni by awarding them the "Ibero Prize for Social Commitment," thus providing a stimulus for present-day students.

Given the present document's perspective of the promotion of justice, we might follow up on our graduates in some of the following areas: What kind of work do they carry out, and in what way do they benefit the human community? What have been their most important decisions, and what values guided them in making them? What causes are they supporting or promoting without self-interest? To what degree do they take into consideration the impact of their professional decisions on those who occupy the lowest place in society? (Kolvenbach, 1989b, 46-47; 2000a, 118-119) How do they try to counteract the environmental deterioration produced by our ordinary way of living? How do they take part in the public life of their city or nation, whether by voluntary associations or political parties? Do they pay taxes? What part of their income do they set aside to help others? Given that this conception of excellence may be far removed from the norms usually employed in university rankings, it may generate tension within the institution.

It is therefore necessary to identify carefully the key issues for evaluation. The very choice of questions helps the university to decide what goals it seeks in the formation it offers students. The desired outcome is that the repetition of this type of evaluation of impact will inform the decision-making process regarding a university's policies for the admission of students, teaching priorities, and academic orientation.

¹⁷ At other times he has gone even farther: "...this priority we have received from the Church should be seen as a pressing commitment to re-evaluate our institutions, our teaching priorities, our programs, and the people we attract to our institutions" (Kolvenbach, 1985, 400).

¹⁸ In the following chapters it will become clear that other elements of excellence are to be found in the areas of research and social projection.

St. Xavier's College, Kolkata, India, has clearly spelt out, besides its motto, "Nihil Ultra" (Nothing Beyond), its objective as "Forming men and women for others" who will be social agents for transformation. The College carries out an annual audit by external experts to evaluate the impact of the college's performance in the areas of teaching, learning, research, and facilities

2.2 Academic programs and curricular offerings

The first choice a university makes is that of the *academic programs* it offers. In this way, it determines in which professional areas it will move, and these will determine the social sectors that will be served. Although all academic programs can include a the promotion of justice, there are some that provide a more immediate connection, such as those that involve students directly in questions of justice and attract researchers for in-depth study. These areas of study lead the university toward a type of concrete knowledge, and this always has its own bias and objectives. When the promotion of justice is a criterion for selecting the programs a university offers, this can result in gathering a group of people who are more sensitive to the concerns of justice. The choice of academic programs is not neutral; it is not the same thing to be situated in one professional environment as in another.

In many universities this consideration has led to new academic programs in fields such as justice and peace studies, gender studies, environmental research and sustainability, multiculturalism, etc.

At the same time, national accreditation norms establish a list of curricular contents which must be included for different careers. For its part, the university has a certain freedom as regards obligatory and elective courses that the students can choose to take.

First of all, where possible, a Jesuit university should try to integrate into all *obligatory courses* a perspective of justice and ethics as seen from the perspective of the poor. The university's credibility is at stake in the way it proposes the promotion of justice for the future professional life of its students. If this is not done well, the students' professional interests, viewed simply in technical terms apart from human values, can become separated from their personal and civic commitment. This is a problem since the university culture in many places takes this separation of domains for granted, and the students themselves may come to see that as normal.

The Catholic University of Cordoba, Argentina, has determined that all departments should include a solidarity perspective related to social situations in their subjects in at least 10% of the contents. The university invests its own resources in financing these experiences and offers an economic stimulus to professors who do it. This has led to a reform of study plans and programs and the creation of a secretariat for university social responsibility and projects.

American universities have taken advantage of the revision of obligatory subjects to include questions of justice with an emphasis on the social doctrine of the Church.

Some universities have introduced obligatory courses on the social problems of their respective countries.

Since 1995 the Jesuit Universities of Latin America (AUSJAL) have been implementing a threefold thematic for their obligatory courses: the history and reality of Latin America, anthropological foundations, and ethical awareness.

The Jesuit Colleges in India have introduced value-based education called Foundational / Human Development / Voice to Values Courses for national integration and inter-religious appreciation, thus strengthening the nation with a unity in its diversity. These courses enable and empower the students to enjoy the rights as members of a singular society.

Imbuing programs and courses with the perspective of the poor requires hard work on the part of the professors, who must reflect on their own subject matter while taking into account its historical origin, the persons affected by it, the problems it deals with, and those who are excluded from consideration.

Second, there are often *elective curricular offerings* that advance students' knowledge of the humanities in ways that contribute to the recovery of a "type of 'studium generale' at the service of the students' general culture" (Kolvenbach, 1987, 29). Such offerings seek to promote the "full development of the person" (Kolvenbach 1989b, 58), and they help to overcome the current "divorce between faith and culture" (Kolvenbach, 1992, 105).

It is essential to consider the role of these general humanistic studies in relation to the mission of the Society itself. The aim is to include courses that will help students to understand the dynamics of life in the world in which we live, the injustice that afflicts the world, its religious and cultural diversity. Such knowledge will help them look to the future with hope, encourage them to become involved in bettering the world around them, and allow them to grow in concern for the fate of the poorest. Such education should seek to combat the globalization of superficiality in which we are immersed (Nicolás, 2010). The plan of studies should treat "serious discussion of the way in which the marvelous gifts of God's creation are to be used and shared to benefit the less fortunate" (Kolvenbach, 1989b, 61).

Many of the Society's universities offer courses related to aspects of the Jesuit identity and mission of the work. In the area of promoting justice, courses are offered that analyze the actual situations and study the social doctrine of the Church. Sometimes they form an extended program of courses spread out over several years.

In these courses the students should be encouraged to touch on real situations from a variety of academic disciplines. They can reflect with tools not limited only to those of one's own discipline and can pose questions regarding the consequences of public decisions for communities of the poor. This will help students to acquire habits of reflection on the values that underlie different visions of reality, including those constructed academically during their studies.

It may be advisable to offer these courses at significant points in the students' maturation process to explicitly join theoretical study to direct experience. Thus, some months before completing studies, courses can be offered which will help students to reflect on their professional alternatives in both the short- and the long-term.

In elective courses the professors should be especially qualified in their areas and in their teaching ability so as to win credibility and esteem among students who are not always interested in subjects outside their field. It is natural that students are more inclined to study the subject matter that will advance their career.

Finally, universities offer many *extra-curricular activities* that can also include this justice perspective in a significant way.

In India, Colleges like St. Xavier's, Kolkata, actively promote the role of the teachers and the alumni/ae in inculcating Ignatian values to the present students. The Alumni Associations offer consistent support to the various social causes and concerns through funds and other related services; maintaining a close association with the college and all its programs of academic and social relevance. Again, the illustrious alumni/ae act as role models and remain a persistent source of inspiration and stimulus.

2.3 Service to the community and reflection on the social reality

"The primary mission of the university is to unsettle the world, and the primary virtue of the university is to feel that concern, that unwillingness to conform to a captive world"

Saint Alberto Hurtado, SJ

In recent times we have witnessed unprecedented economic growth, especially in the so-called emerging countries. Nevertheless, there are chilling statistics reflecting the reality of poverty today: 840 million people are malnourished,¹⁹ 1.3 billion do not have access to electricity, 2.6 billion lack sanitation services, and 900 million do not have safe, clean water.²⁰ We are still far from eliminating morally unacceptable inequality, both at national and international levels. Many of the societies in which the Society's universities are located manifest growing inequality; the reality of poverty and exclusion is alarmingly present in them, as is the lack of good and well-paying jobs.

All too often this reality, so evident from many studies and statistics, remains beyond the experience of many people. The wide gap of inequality keeps those who live well away from experiencing the poverty in which the majority of the world's population is submerged. However, it is necessary to draw near to these realities of poverty and exclusion in order to grasp their existence and the inhumane conditions in which these people live. It is the only way we will be motivated to challenge them forcefully.

Hence, it is important that the students engage in contact and service experiences with poor communities so as to appreciate the real situation in a lived, and not just a theoretical, way. The transformation of ethical values is fostered by the basic fact of going beyond oneself and recognizing and affirming the other as a person. The Ignatian tradition teaches that no substantial change occurs in people without a transformation of their sensitivity. It is this type of experience that can contribute to a profound change in the life orientation of a student. "Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst

¹⁹ FAO, 2013, Statistics on Hunger, at <http://www.fao.org/hunger/en/>, accessed May 2014.

²⁰ World Bank, 2012, *From growth to inclusive green growth: the economics of sustainable development*, at <http://goo.gl/Vb56tS>, accessed May 2014.

for solidarity which then gives rise to intellectual inquiry and moral reflection” (Kolvenbach, 2000b).

Jesuit Colleges in India have a *National Service Scheme* whereby students have to go to villages and live there for a minimum of ten days constructing village roads, interacting with marginalized communities, learning more about the rural poor and living with them. St. Xavier’s college, Kolkata, India, has adopted several villages in West Bengal. It funds for the building of proper infrastructure in these villages. It also provides food and shelter to the needy residing in these villages. The whole activity is funded by the students and alumni members.

Mexico’s Iberoamericana University has two community centers, outside the campus but a part of it, in which they carry out diverse programs of social promotion. Professors, administrators, students, and alumni participate. In this way they foster the experience of solidarity within the university community.

Although it may be institutionally difficult to offer this type of experience, it is necessary to seek creative ways to expose students to these realities within the academic setting.

There here are currently many diverse *programs of immersion and personal contact with the poor* in the universities of the Society. Some programs are included as part of the content of the university courses themselves by having students work with marginal communities and by applying their knowledge to the local situation. This allows the students to become familiar with this reality close-up, to see society from the perspective of the excluded, and to integrate this service into their academic work and intellectual development.

There are many universities which have developed this type of program at the local level. They place their students in contact with persons or situations which present them with an ethical and emotional dilemma (indigenous peoples, migrants, prisoners, street children, substance abusers, the sick...). These programs ordinarily include close accompaniment of the student and adequate time for reflection on the experience. Often, they form part of the academic requirements.

In the United States the universities have involved students in providing needy people with professional services: dental, medical, legal, business, etc.

St. Joseph’s College in Trichi, Tamilnadu, India, through its outreach program “Shepherd” prepares students to impart their knowledge and skills for the betterment of the rural community. The outreach is mandatory for all the students. Each department adopts a cluster of villages and each class one village.

Other programs at universities in the first world fit into the framework of international travel. They enable students to acquire intercultural experience, become aware of the reality of inequality in the world, and become immersed in an unfamiliar reality. These programs also open students to new global realities that are intellectually challenging and that call for new ways of understanding their lives and their future.

American universities devote considerable economic and human resources to this area, which has grown significantly in recent years. Almost all these universities have international programs in Africa, Asia, and Latin America. These programs demand a high degree of professionalism and help students in the process of determining their professional vocation.

The University of San Francisco (US) offers “Casa Bayanihan”, a study-abroad program for students to better understand the world while engaging with poor communities. The four main pillars of the program are accompaniment, academics, simple community living, and spirituality.

At ESADE (Barcelona, Spain) there is a program which offers students the possibility of doing professional practice in solidarity with countries to the South. The program has three characteristics: 1) the professional practice links working for justice with the student’s future profession; 2) an introductory process introduces students to the need for a change of attitudes; 3) the receiving institutions are linked to the Society.

It is true that this type of experience runs the risk of slipping into social tourism in which the contact does not go beyond telling some stories without any personal consequences. At times it can become one more of the numerous experiences that a student has; there is a need to be aware of this danger and to face it in practice. The students should realize that a truly vital experience of immersion in the world of the poor happens only when it is sustained over time, and there are some universities that work to make this possible.

To avoid the risk of superficial exposure, these programs should be developed under *certain conditions*. First, these programs should be integrated with the intellectual and academic programs that the students are pursuing. To achieve such integration, service and insertion programs should be supervised by experienced professors with professional knowledge of the fields and areas where the students are working.

Second, such programs should encourage the students to share their experiences, their difficulties, and the critical questions they face. It is probable—and desirable—that some students begin a spontaneous discernment process regarding their future professional orientation. In such cases it is very helpful to have capable, well-prepared persons who will accompany them with respect and dedication.

Third, as was indicated in the introduction, students must be able to examine their own inner world with all its feelings and movements—this is a characteristic practice of Ignatian spirituality. One component that should be included in this type of initiative is openness to a transcendent dimension of reality, which can be interpreted in a Christian vein or in some other perspective. Indeed, in many cultures it is the experience of encounter with the needy that instigates and fosters the religious experience of encounter with God.

Fourth, service to underprivileged communities should include not only the professional dimension but also the human sharing that is no less important. While students offer their still tentative professional skills to the community to which they are sent, they can feel themselves useful and appreciate the value of their studies for serving others. In this way they avoid simply utilizing the poor but rather enter into a truly human encounter that questions and animates the students’ interior processes.

Fifth, these programs require a reflective component. Students need to study the causes that produce the desperate human situations where they serve, and they need to question their

own role within the existing political and economic frameworks. The realities of injustice tend to go unnoticed, and poverty is usually attributed to people's inability to escape from their situation. It is necessary to study historical and cultural contexts, the social and economic factors, and the political conditions in order to understand better their complex connection with injustice. University solidarity must always be shaped by serious intellectual work.

Such reflection is included in the programs of many universities, such as those that form part of the network of Jesuit Universities of Latin America (AUSJAL). Some of them have incorporated systematic academic reflection into the obligatory service programs which students must complete.

Sixth, the universities should form relationships with a large number of organizations that work within the communities. There is great potential of collaborative research and consultation between university professors, students, and community organizations for their mutual benefit.²¹

2.4 Citizens of the world

"In order to respond to this world which is rapidly shrinking, we have set our aim on educating for responsible citizenship in the global city"

Fr. Kolvenbach (1989b, 59)

The concept of citizenship has a dual heritage. The Roman tradition envisions citizenship more as a *charter of rights* while the Greek perspective understands it as a fundamental sentiment of *belonging to a community* in which one assumes commitments. Both heritages are relevant to the notion of citizenship.

Educating for citizenship that is committed to justice involves helping students understand that a university degree means not only specialized training but also taking on social responsibility as a vital part of one's professional career. Along with their studies, students acquire new civic duties. Basically, it is a matter of endowing "students with values that go beyond gaining money, fame, and success...". It means forming "leaders concerned for society and the world and desirous of putting an end to hunger and conflict in the world" (Kolvenbach, 1989b, 59). It means going beyond the ordinary criteria of competence and competition that can contribute to building economic prosperity and democracy but that also tend to foster individualism and undercut communitarian values.

Being a citizen means reflecting on the complex problems that concern humanity, serving generously without having to receive anything in return. It means speaking truths which unmask social prejudice and discrimination. It involves taking part in public debates and influencing areas of decision-making with unflagging labor on behalf of the common good. In the best tradition of the Society, citizens should be open to other ways of thinking and should honestly reconsider their own convictions and attitudes when faced with the truth others offer. Such an attitude creates bridges for communication and dialogue. That is why

²¹ The document refers to this aspect more extensively in 3.3 *In contact with the social apostolate*. There one can see more completely what is only indicated here.

the university should help students grow in the ability to think, communicate, debate, discern, and make decisions for the common good.

Some universities already make education for citizenship a vital part of their curriculum by including development of social and civic competencies.

Ignatian Solidarity Network, US, engages individuals, especially students at Jesuit universities and high schools, in legislative advocacy for immigration reform, economic equality and environmental justice in the US. Students visit their legislators, participate in email campaigns, and hold prayerful demonstrations at the US Capitol Building.

This way of being a citizen demands a universal outlook since the world we live in has become a global village in which the same phenomena affect human beings regardless of where they are living. There can be a great difference, however, in how the phenomena affect social groups, depending on the place they occupy. If we consider environmental deterioration, transformation of ecosystems, migratory shifts, the dynamics of economics, consumerism, the processes of modernization, the postmodern irruption, demographic growth, exploitation of resources, drug trafficking, violence—these global phenomena affect all peoples and all societies, but they do so in very different ways.

Many of these phenomena require collaborative management. Many voices have expressed the need for new forms of global governance in order to deal effectively with these realities²² which affect the whole of humankind and which today often cause great harm to the poor majority of the earth. There is a need for global institutions which will be inclusive and allow for a just distribution of wealth.

Universities can contribute to fostering a consciousness of partaking in world citizenship. Someday this consciousness may provide the democratic basis for a future world governance. In this area the tendency of universities to move toward what is more universal is completely in accord with the Ignatian principle that a good is greater inasmuch as it is more universal.

What underlies this citizenship is acquiring a fundamental feeling of belonging to one and the same humankind. It demands that the students open themselves to other cultures and delve into the meaning and value of their own culture. The university experience should help students to appreciate other ways of living, and to discover, with an attitude of reverence, the values of others, often thousands of years old. Since there is no affection without encounter, we must draw near to the history and the cultural, religious, and political traditions of others. Our education “can provide our students what they will need to live in the world-city” (Kolvenbach, 1989a, 44).

²² The Church has called for such new forms of global governance on several occasions. The pastoral constitution of Vatican Council II, *Gaudium et Spes* (no. 82), proposed the formation of an authority for keeping the peace. “This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for rights.” (at <http://goo.gl/g3SjT>, accessed May 2014). More recently, the Pontifical Council on Justice and Peace wrote a document calling for the reform of international finance and monetary systems with the hope that in the future a public authority of worldwide competency will be established (at <http://goo.gl/NjgHoK>, accessed May 2014).

Many universities are carrying out programs with international experiences that foster considerate and respectful encounters with other cultures. In university centers there are many open forums in which local and international questions are debated from a multiplicity of perspectives. Likewise, the learning of foreign languages –and not just the principal ones– is being promoted for the satisfaction of entering into direct communication with other human beings with all their own idiosyncrasies and values. The alumni associations of Jesuit Colleges in India open chapters across the globe to promote fellowship and foster social and cultural exchange.

Perhaps a consciousness and an attitude of active citizenship can be transmitted only by professors who are themselves active citizens and by universities that are practicing this type of citizenship as institutions. This concept will be developed in section 4 of this essay, *Social projection: the university as a transformative institution*.

2.5 Supporting those from whom more can be expected

Our students are not all equal; they have neither the same values nor the same capacity for generous and disinterested commitment, nor the same desire to work for a better world. This does not mean that some are better than others. It means simply that, from the perspective of a mission that includes promoting justice, there are students from whom more can be expected.

It is necessary to consider those students who will stand out in generous public service, whether in politics, civic organizations, public agencies, or private institutions working for the public interest. These students should receive the special attention they need in order to grow in their vocation of service. Identifying these students requires the kind of the personalized attention which has always characterized Jesuit education. Perhaps such identification is best done during the final years when there is a greater familiarity with the students. In any case, it will be important to make the selection carefully, relying on objective criteria so as to not become an arbitrary task.

These students might receive from the university certain specialized courses and particular experiences, which would bring out their special talents. In all cases there should be personalized accompaniment that helps the students identify their talents, realize their personal limitations, and keep growing. It is advisable that these offerings not be linked to university fees or academic grading.

Some universities offer "honors programs" as a educational complement for particularly promising students concerned about questions of justice.

The Universidad Rafael Landívar, Guatemala, has established the program of "Loyola Scholarships" which support students economically and also help them develop leadership abilities for service to society. Personalized accompaniment helps them to know themselves better, grow spiritually, become socially committed, and clarify their own goals in life. The selection of candidates is made in such a way that the scholarships are ultimately oriented toward leadership that will benefit society.

AUSJAL has developed a program of "Ignatian Leadership" especially for university students interested in combining personal awareness, analysis of the social reality to

contribute to its transformation, development of leadership skills, involvement in social organizations, and Christian life experience from an Ignatian perspective.²³

2.6 Suggested questions for reflection and discussion

The aims and goals of student formation in a Jesuit University.

1. Have we articulated what we want our students to become? Where do we state that our objectives are to form them into “men and women for others,” that is, citizens characterized by their compassion, their commitment, their conscientiousness, and their competence?
2. Do we know what our students do when they complete their university studies, that is, the kinds of men and women they become? Do we know how and whether they work for justice and how they view their formation at the university as preparing them for this vocation?
3. Do we provide ample opportunities for students to serve the poor and the marginalized? Do we help them reflect on their experience and help them connect this experience with their faith commitment? How do our programs compare with best practices in the promotion of service learning?
4. Are there academic programs which we do not currently offer which would enhance this effort to promote justice and service to the poor?
5. Are we making progress connecting the challenges of sustainability and the proper use of the environment with matters of justice and fair distribution of our resources?

²³ Found at <http://goo.gl/8p0U51>, accessed May 2014.

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NATALIE BATTAGLIA

CHAPTER 3

UNIVERSITY RESEARCH

3. University research

The Church wants the university to be “an ever more effective instrument of cultural progress, both for individuals and for society” (*Ex Corde Ecclesiae* no. 32). The Society of Jesus also desires that its universities contribute “to transformation of society in search of deeper levels of justice and freedom” (CG 34, d. 17, n. 10).

In this regard, research plays a fundamental role. The university contributes to human progress and social transformation by increasing the store of precise, useful knowledge. The concerns of the research and the ways in which it is done will influence the contents and the interests incorporated into teaching.

Some of the major thematic areas for research which Fr. Nicolás (2010) mentions are “the dignity of human life, the promotion of justice for all, the quality of personal and family life, the preservation of nature, the search for peace and political stability, a more just distribution of the world’s resources, and a new economic and political order that will better serve the human community at both national and international levels.”²⁴ The universities of the Society should carry out research that will contribute to the solution of human problems.

Nowadays universities compete at national and international levels and are classified by agencies that publicize their rankings. One essential element of evaluation is research activities, and a university’s ranking will have much influence on available financing, public and private assistance, and the interest students have in attending the school.

These assessments of the quality of research are determined by concrete interests that could be quite indifferent or even contrary to research that is responsive to questions of justice.

One rector lamented that his university, at the request of local government, had completed very costly research that provided significant benefit for the poorer classes. Official rankings of quality, however, did not recognize the social value of the completed project and so rated it poorly.

Both in the choice of topics and in the way of proceeding, Jesuit universities must find a just equilibrium between carrying out quality research consonant with external standards and being true to their own identity and mission.

In this section we will point out some of the characteristics of the type of research that is done from the perspective of the promotion of justice.

²⁴ He mentions it citing [Ex Corde Ecclesiae](#), no. 32, accessed May 2014.

3.1 From among the poor and for the poor

“The university should incarnate itself among the poor so as to become science for those who have no science, an informed voice of those who have no voice, and intellectual backing for those who in their lived reality know truth and right but lack academic arguments that could justify and legitimize their truth and right.”

Ignacio Ellacuría, SJ

All research starts with certain initial interests, chooses the pertinent questions, and inevitably concentrates on what is considered the most relevant data, ignoring other aspects of the situation. While this knowledge seeks to be well-reasoned and has a value in itself, “it is not truly neutral because it always carries with it the bias of the values and particular conceptual structure of human beings” (Kolvenbach, 2006).

That is why it is necessary to ask “for whom and for what” research is being done (Kolvenbach, 2001a, no. 26). An entity that has made the promotion of justice one of the essential dimensions of its mission should ask itself to what extent its research is carried out from the perspective of the poor for the sake of bettering their lives, for it is in their suffering that the inhumanity of unjust structures becomes clearly manifest. “By preference, by option, our Jesuit point of view is that of the poor” (Kolvenbach, 2000b).

Taking on research from the perspective of the poor and deliberately seeking their well-being create and cause a fundamental change in our approach to knowledge.²⁵ Reality is not seen the same way when viewed from below as when viewed from above. The researcher does not choose the same questions or analyze them the same way, nor do the same consequences become relevant. Thus, it is important to make explicit the presuppositions from which research begins and to hold on to them.

Loyola University Chicago has a Center for Urban Research and Learning that promotes equity and opportunity in communities throughout the Chicago metropolitan region. It builds and supports collaborative research and educational efforts. These partnerships connect Loyola faculty and students with community and nonprofit organizations, civic groups, and government agencies. Such collaborations effectively link knowledge in the community with knowledge in the university. This helps to build sustainable communities that enhance the quality of life for all citizens²⁶.

Such a perspective will motivate the university to include in its programming current human problems that are seriously harmful to the welfare of the most disadvantaged. Perhaps this will lead to the formulation of uncomfortable truths which will require courage to express, but they are nevertheless necessary to protect the common good and the dignity of all (Kolvenbach, 1991, 97).

²⁵ Fr. Ellacuría actually went much farther: “The proper theoretical plane for focusing on the more serious social problems is normally that of the popular majority—as regards both correct interpretations and practical solutions” (Ellacuría, 1982, 791). By the term “popular majority” he understood the poor majority dispossessed by “historical social structures.”

²⁶ This information is mainly taken from the webpage of the Center: <http://www.luc.edu/curl/Mission.shtml>.

As we have already pointed out, one of the difficulties may reside in financing, which often enough favors a research agenda far removed from this perspective. That is why it is necessary to talk frankly about this option with those who finance research, and we should appeal to them for greater openness to this perspective.

3.2 The need for interdisciplinary university research

In recent centuries knowledge has progressed by means of the separation of disciplines that concentrate on ever more specific aspects of reality. Today an interdisciplinary approach is needed which can pull together this fracturing of knowledge (Kolvenbach, 1990, 77).

The university remains faithful to its universal vocation whenever it deals with the great problems which affect the lives of people today by embracing the total complexity of their social reality. From this perspective, the serious contemporary problems which the university is called on to investigate can be treated adequately only from a multiplicity of academic perspectives. The goal is to attain an integration of disciplines that will reconcile the knowledge which proceeds from each one of them (Kolvenbach, 1991, 101). Accordingly, the interdisciplinary approach should “flow toward coherent knowledge which begins from rigorous scientific specialization in just one aspect of reality and proceeds, with the same rigor, to situate it within the larger framework of human self-realization” (Kolvenbach, 1987, 32).

As stated in *Ex Corde Ecclesiae*, theology should play an important role in such an interdisciplinary reading of reality (nos. 16, 19-20). Theology cannot develop independently; it must work jointly with other sciences as it seeks to interpret the presence of God in historical phenomena and events. Theology can in turn contribute elements of judgment to other disciplines to help them transcend themselves in their search for truth (Kolvenbach, 2001b, 235). Arrupe emphasized the need for theological reflection, social analysis of the structural causes of injustice, and Ignatian discernment about ways to respond to such injustices (cited in Kolvenbach, 2001b, 232).

This interdisciplinary approach should be realized in groups of specialists coming from different areas of knowledge and sharing certain traits. They should be able to dialogue with peers whose approach to reality is methodologically different from their own; they should be open to questioning their own studies and conclusions; they should be eager to seek and enhance truth. In fact, the interdisciplinary approach should be a kind of shared discernment in which the participants discuss the human community and the fate of individuals. In analyzing the complex problems of society, they should include discussion of economics, politics, culture, science, and theology (Kolvenbach, 2001a, 27), and they should pay special attention to the ethical dimension of the problems.

The required methodologies for these approaches could engage in processes of community discernment based on Ignatian spirituality. This is still a field open to creativity and experimentation.

Some universities use the complementary or alternative concept of *transdisciplinary study*, by which they mean an openness to other types of knowledge and ways of knowing which go beyond the traditional notions of academic discipline. Transdisciplinary study emphasizes a triple "beyond": 1) beyond existing knowledge and its patterns by creating new approaches to knowledge; 2) beyond the mere academic work taking into account concretely lived human and creational realities (particularly the suffering ones), and 3) beyond the mere description of reality moving into applied science that can give ground to sustainable advocacy.

This open and sincere search should lead to new syntheses of knowledge which lead to a more enlightened understanding of reality. “Academic institutions should offer wisdom rather than just understanding and science” (Kolvenbach, 2001a, 38). Inspired by the Ignatian tradition, a Jesuit university is called to offer “interior knowledge” of reality.²⁷

3.3 In contact with the social apostolate

The social apostolate of the Society brings together those institutions, communities, and individuals who accompany, serve, and defend the poor and who labor directly in the promotion of justice. The institutions which form part of the social apostolate are generally called social centers. The nature of the social apostolate and the social centers varies greatly depending on the social reality of the diverse countries in which they are located. Some social centers are more active in the area of social action while others offer charitable services. Some concentrate on social research and its publication while others seek to have a political impact.

Fr. Kolvenbach said that Jesuits “in the universities run the real risk of living separate from or... emotionally distant from the realities which are found outside the university campus” (1989a, 43). Where they exist, the social centers can become privileged partners for the universities that wish to become involved in the promotion of justice. Similarly, social centers can remain intellectual poor without sufficient and proper tools for analysis of social situations that universities can provide.

At that time Fr. General called for the Jesuits in the universities to take “the initiative in collaborating with those Jesuits who work full-time in the direct promotion of justice” (ibid.), that is, with those in the social apostolate. Many years have passed since Kolvenbach spoke these words, and the conviction has spread that close collaboration between the university and the social apostolate is crucial for the effectiveness of the promotion of justice within the Society and would mutually enrich each other. This conviction has arisen independently in both of those apostolic sectors (cf. CG 35, D. 3, no. 35).

The universities are looking more and more to the social centers of the Society for help in carrying out their research. The centers offer special platforms for studying the social reality, platforms that are dynamic, complex, and intellectually challenging. They also offer for consideration insights that arise from practical involvement and direct commitment with that reality. Some social centers produce their own studies, such that they can form part of the interdisciplinary teams and thus enrich the university work. For their part, the social centers have long recognized that collaboration with the academic world adds rigor to their analysis of reality, enriches their reflection, fosters the solidity of their proposals, and facilitates their contact with public decision-makers who influence the situation in which they work.

This said, we cannot ignore the real difficulties which exist within such a relationship. The rationales and the interests of the two sectors do not always coincide, and this can lead to the misunderstandings and frustrations that inevitably occur.

Nevertheless, there has been noteworthy progress in recent years; gradually and certainly, we are learning from experience. In the case of research, it would be helpful to develop a theoretical model of collaboration which will allow each sector to give full expression to its capabilities, without either one of them feeling used or subordinated to the other.

²⁷ This is one of the Ignatian characteristics highlighted in the introduction 1.3 *Some characteristics of the Ignatian style*.

The Kino Border Initiative, located on both sides of the Mexican-American border near Nogales, is an institution which serves migrants who are deported. This institution serves as a platform both for American university students who wish to serve the community and for researchers who seek data on what is happening on the border. What they learn will be used creatively and effectively for advocacy. More recently, a similar project has begun on the border between Mexico and Guatemala; it is sponsored by the Mexican and Central American provinces.

There are other cases such as the collaboration between the Catholic University of Caracas and the Centro Gumilla. In the Southern Brazilian Province they have prioritized the same three guidelines for research to facilitate the collaboration of the university UNISINOS with social centers and other works of the social apostolate.

The university system of the Jesuits in Mexico has signed an agreement with the social sector as regards providing services for migrants and indigenous peoples. The universities offer training to the personnel of the social centers and develop specific research projects. The Indian Social Institute, New Delhi functioned as a centre for many universities and colleges to work on the sociology of human displacement as a result of development. The Centre worked with Jesuits of Loyola School of Social Work in Kerala and other colleges as well.

Some universities have "service-learning" programs for law students in which the university, the social centers, and professional organizations participate. An example would be the "legal clinics" in the Pontifical University of Comillas (Spain) and in several American universities.

Le Moyne College, United States, has a center for applied urban-regional research. It works with the community and local authorities in research projects which promote just development in economic, educational, and environmental areas (National, 2012, #11). Such collaboration with local entities that are not necessarily Jesuit-related is quite common.

In its collaboration with social sector groups and organizations, the university should consider developing formal agreements. These agreements should express a firm commitment on the part of the university authorities and therefore not depend exclusively on the good will of certain persons who are open and enthusiastic about these matters.

3.4 University collaboration in international networking

Ever greater benefit is being obtained through the international presence of Jesuit universities in the development of research and, in some cases, through their involvement with institutions of the social sector. This effort began decades ago at different levels. Fr. Nicholas spoke about this in his address to the universities in Mexico in 2010, when he urged "Jesuit universities to strive to form functional international networks for working on important themes dealing with faith, justice, and ecology. Such networks would transcend countries and continents" (Nicolás, 2010). His call still remains a challenge.

The same concern is expressed as well in the Church document *Ex Corde Ecclesiae* (no. 37): "Original forms of dialogue and collaboration are to be encouraged between the Catholic universities and the other universities of a nation on behalf of development, of understanding between cultures, and of the defence of nature in accordance with an awareness of the international ecological situation."

In an ever more globalized world, the phenomena studied by the academic world have roots and repercussions that go far beyond national borders. Yet, these borders still constrain the geographical scope of the concerns on which the universities focus. The possibilities which an international body such as the Society offers in the field of research are important since it has more than 200 centers of higher education throughout the world. This allows for a more complete approach to the phenomena studied, the inclusion of diverse perspectives and traditions, and access to new finance from sources interested in international perspectives on the world's problems.

Networking also provides economic and human resources that help the universities become more effective. The effort to find resources may at times come into conflict with some of the more immediate concerns of each university such as rankings, financing, and infrastructure.

There are regional collaborative networks—such as the AJCU (United States), the AUSJAL (Latin America), JHESA (South Asia) and the UNIJES (Spain)—which have been active for decades and are now offering support for international collaboration. These networks also have become important for collaboration with non-Jesuit universities.

For 20 years the AUSJAL network of Jesuit universities in Latin America has carried on the structuring of networks with significant progress. In recent years it has been developing *homologous networks*, which bring together academicians of similar areas from different universities. Through these networks there is an interchange of information and best practices. One of them, the network of University Social Responsibility (RSU), stands out as an instrument for integrating university policies according to the schools' impact at various levels: educational, cognitive, social, organizational and environmental. An "Observatory of Poverty" has also been established for the sake of doing comparative study of the reality of poverty and its evolution in Latin America.

Loyola University of Chicago, in coordination with the Secretariat for Higher Education, has started a network of some forty researchers from Jesuit institutions around the world. They aim to produce a text on ecological concerns which can be used by universities and secondary schools everywhere. The researchers come from both academic and social backgrounds. This university is also sponsoring a three-year international research project over the topic "[Democracy, Culture and Catholicism](#)" involving six Jesuit universities worldwide.

The networks that are part of the Global Ignatian Advocacy Network (GIAN) are working on five themes from an international perspective: migrations, ecology, the right to education, governance of natural and mineral resources, and peace and human rights. These networks consider their respective problems at a global level. Although most of the persons who belong to the networks come from the social apostolate, all of the networks also include people from academic institutions.

Jesuit Scientists forum collaborates with people in Science in different colleges depending on specialization.

Jesuit Colleges in India sign MoUs with Universities in the USA, Canada and Europe offering faculty exchange and student exchange programmes to broaden the mindset of the academic community.

Twenty-one mostly Jesuit institutions in the United States, Latin America, Africa, Europe, and India collaborated in publishing a book, "30 Years of HIV-AIDS,"²⁸ which offers an

²⁸ Torre de la, Javier (ed.), 2013, *30 años de VIH-SIDA, balance y perspectivas de prevención*, Comillas, Madrid.

assessment of three decades of confronting the problem of AIDS; it also presents perspectives on prevention.

Jesuit universities are located around the world but seem not to be taking yet full advantage of the global network they have at their fingertips. At the conference on Jesuit higher education held in Mexico in 2010, however, the Superior Fr. General Adolfo Nicolás raised questions about whether Jesuit institutions of higher learning were adequately taking advantage of the global network they are part of to serve the universal good stressed by Ignatius. In Nicolás's words, "until now, we have not fully made use of this 'extraordinary potential' for 'universal' service." (Nicolás, 2010). There is a lot more to be done to realize the potential for global collaboration in Jesuit higher education.

3.5 Proposals and political advocacy

Since an institution that wishes to work for the promotion of justice must involve itself with human society and the world around us, research cannot be restricted just to analysis; it must also propose recommendations and solutions.

Analysis in itself usually leads to criticism, which is a necessary step toward becoming aware of the limitations of the situation and the need to overcome them. However, it is also necessary to envision future scenarios for which it is desirable and possible to work. We must move beyond simple denunciation and announce the possibility of viable futures through intelligent recommendations and proposals.

As Fr. Nicolás pointed out (2013), "a Jesuit Catholic university cannot be content with simply offering criticism or diagnostics of the great problems of humankind. Rather, it has the mission of bringing diverse worlds of discourse into dialogue so as to find alternatives for a truly human and sustainable society." He stated that research always "has as its objective making a difference in people's lives instead of being simply an abstruse conversation among members of a closed, elitist group" (Nicolás, 2010). To this end, "imagination and creativity are essential" (ibid.)²⁹

General Congregation 35 (D. 3, no. 35) specifically urged universities and research centers to foster studies and policies oriented toward analyzing the causes of poverty and improving the natural environment.

The recommendations and proposals can take many forms. They may relate to the sociocultural sphere by offering people dignified ways of living; they may relate to economics and labor by suggesting reforms which will contribute to the integrated development of society; they may relate to the institutional by formulating procedures by which organizations can foster participation and social responsibility; they may relate to the pre-political sphere by emphasizing human attitudes which make living democratically possible; and they may relate to the political sphere by proposing policies which can protect the weakest members of society and promote true social development.

²⁹ When it is time to carry out proposals for the future, a university which operates from Gospel values is inevitably called to contemplation. The Gospel proposes a profound undermining of established values by always winding up as counter-cultural. One must mull over, interiorize and taste those values which can renew structures of human coexistence.

Those proposals which pertain to political advocacy occupy an important place since they entail the defense of those who are weakest at the levels where decisions are made. The risk of doing political advocacy is that the universities will concentrate their efforts on defending their own institutional causes.

Many universities of the Society have set up institutes which contribute specifically to the promotion of justice through research, publication, and teaching. These institutes examine many social areas, including migration, rural concerns, poverty, cultural diversity, governance, human rights, education, development, minority rights, refugees, bioethics, sustainability, the social responsibility of business... There are so many it is impossible to name them all. They are valuable resources in the societies where they are located, and their studies and opinions are well received because of their rigor and coherence. Some institutes specialize in *public policy*. This area is of particular interest since the local legal situation has a strong impact on the life of the people and the communities. This area, which is concerned with protecting people's rights, can benefit from rigorous, scientifically based proposals, and it can have great influence on the concrete policies of a region or country. The School of Government at the Ateneo of Manila, Philippines, is particularly relevant in this regard; it works on public policy and management and assists with the development processes promoted by the government.

3.6 University policy regarding research

University research is driven by the university's own policies, by the financing that the research teams can obtain, and by the interests of the academic personnel, who always preserve their academic freedom.

When the university as an institution wishes to foster and prioritize relevant research in fields related to the promotion of justice, it will set up the policies to make this possible. In this way it can promote certain types of research in a strategic and coherent way. These policies should be combined with concrete incentives. The universities can also set up partnerships with social action groups that share common interests.

University policies can set up mechanisms which support some of the elements already mentioned in this section: cross-disciplinary research, orientation from the viewpoint for the poor and from among the poor, direct contact with the social reality, development of proposals, political advocacy, and participation in networks. Without such mechanisms it is much more difficult for the research teams to develop the characteristics that are desired. In this regard, the university's institutional leadership plays a key role.

Many universities dedicate part of their resources to underwriting, either partially or totally, certain types of research which they wish to prioritize in the area of social justice. In some cases such initiatives are also supported financially by Jesuit communities or provinces. Some American universities grant awards or some other type of recognition to researchers and teachers who have done significant work in the area of social justice. The research policy of the Catholic University of Córdoba, Argentina, has defined five problem areas in which they will concentrate research funding: marginalization, discrimination and human rights, public health, environment and sustainable development,

and institutional practices and public policy. This research has produced political advocacy initiatives in the areas of environmental justice and access to land.

3.7 Suggested questions for reflection and discussion

Research that promotes and builds a more just world:

1. Do we have programs (or centers, or institutes) that are specifically aimed at doing research for and with the poor?
2. Are there sufficient resources and rewards for research specifically aimed at improving the plight of the poor and alleviating unjust social and economic conditions?
3. Are we collaborating with the institutions of the Social Apostolate in our Province and region? Are there other institutions with which we might collaborate to advance our social justice mission?
4. Have we made sufficient progress forging interdisciplinary collaborations within and across the institution to address more systematically and holistically the problems of the poor and the challenges they face due to unjust social structures?
5. Are we comfortable with promoting research that can lead to social justice advocacy and the tensions and resistances this may bring to the university?

PROMOTIO IUSTITIAE

The Promotion of Justice in the Universities of the Society



HEATHER EIDSON

CHAPTER 4

SOCIAL PROJECTION

THE UNIVERSITY AS A
TRANSFORMATIVE INSTITUTION

4. Social projection³⁰: the university as a transformative institution

*“Every Jesuit academy of higher learning is called to live in a social reality...
and to live for that social reality, to shed university intelligence upon it
and to use university influence to transform it”*

Fr. Kolvenbach (2000b)

Universities serve as reference points for the cities and societies where they are based: they generate thought, they offer space for open debate about models of society, and their graduates exercise influence on the social, political, and economic texture of their region or country. As generators of culture, universities have traditionally been considered to be instruments for modernizing society. Some Jesuit universities have exercised important influence in the development process of the nations where they are located. Universities fulfill an important public role by responding both to the formative needs of their students and to the developmental needs of their societies.

A university can sometimes be tempted to abandon this public role and operate exclusively as a dispenser of academic degrees. It can become a technocratic institution whose only aim is to provide qualified labor for business enterprises, or it can seek to build up its prestige solely for the sake of sustaining itself.

It is therefore necessary to discern carefully in each historical movement what should be the transformative role exercised by the university in the concrete social reality where it is located. Only in this way will a university attain the needed social projection by which it becomes “a cultural force advocating and promoting truth, virtue, development, and peace in that society” (Nicolás, 2010).

The Catholic University of Córdoba (Argentina) has made social commitment the central focus of its university activity, expressly seeking to become socially involved in the struggle for justice.

The primary field in which universities can exercise a transformative influence is culture. In the Society’s understanding, as has already been indicated, socio-cultural structures provide the basis for political and economic structures (GC 34, D. 3, no. 10). Promoting justice therefore involves transforming culture. The members of the faculty in the universities need to develop new cultural syntheses that bring about an improvement in the conditions of society. They need to generate a new cultural awareness, characterized by an all-embracing humanism and an ethics that inculcates responsibility. Humanism and ethics should occupy an eminent place in our universities, even though some societies tacitly relegate humanistic and ethical projects to the private sphere. As we will point out further on, an effort should be made within the university itself to develop a community that lives according to these values.³¹

³⁰ This expression—*proyección social*—comes from Fr. Ellacuría, who was rector of the University Centroamericana José Simeón Cañas of El Salvador, and its use has become widespread among Jesuit universities.

³¹ This aspect is treated in section 5.3 *Building an apostolic community* .

4.1 An inclusive project that benefits poor people

The promotion of justice involves a preferential concern for the poor that defends their rights. That means insuring that the poor participate in the flow of material, cultural, and spiritual goods that presently benefit mainly the privileged minorities. University education can contribute significantly to this defense of the poor, but it can also be just another instrument contributing to the growth of inequality, for there is always the “risk of concentration of knowledge, exclusion of the weak, and accentuation of differences” (Kolvenbach, 2000a).

As Fr. Nicolás has pointed out, “an important challenge to the learned ministry of our universities today comes from the fact that globalization has created ‘knowledge societies,’ in which development of persons, cultures and societies is tremendously dependent on access to knowledge. Globalization has created new inequalities between those who enjoy the power given to them by knowledge, and those who are excluded from its benefits because they have no access to that knowledge” (Nicolás, 2010).

Jesuit universities should reflect on the means available to them for promoting social equality and integrating the poor into society. There are four areas to which they should especially devote attention: making university education more accessible to the poor, motivating their graduates to work on behalf of the poor, helping the institutions that benefit from their services to do so as well and promoting social entrepreneurship.

As regards *access to university education*, we should keep in mind that it is primarily the responsibility of governments to guarantee equality of opportunity and access to higher education. National policies in most countries require that the students cover most of the costs out of their own pocket. Such policies, if they are not accompanied by generous scholarship programs and subsidized loans, prevent access for those persons who have fewer resources. It is therefore important to demand government policies that make higher education accessible to all those who are qualified.

Institutions which require their students to pay their own costs, as is the case with the Jesuit universities, have serious difficulties in making their outreach inclusive. As a result, there is a danger that our education may benefit only the relatively privileged. However, our Jesuit “institutions cannot be content with serving only a determined social segment” (Kolvenbach, 2000a), a social segment which, if our institutions did not exist, would still have the means to attain an education of similar academic quality in other centers. Such a situation is worrisome and should make us reflect on the added value of the Society’s institutions that justify their existence.

There is a need to provide educational access to students without sufficient resources by means of generously endowed scholarship programs. “Providing access to the economically weak ... is the litmus test by which we can judge the commitment that Jesuit secondary and higher education has to the Gospel” (Kolvenbach, 1989b, 61). But the difficulties are not just economic. There are poor families that might request scholarship aid, but they do not do so because they feel their sons or daughters would be outside their element. Helping such persons feel welcome in the universities is not just a question of finance.

The ideal is that the education we offer will help the poor acquire the academic, legal, social, and spiritual means that will enable them to initiate projects that will empower their communities.

There are many Jesuit universities which have scholarship programs to assist students who cannot finance their studies. Some of them supplement these scholarships with other types of assistance for the students that is in harmony with the university's own mission, a mission that seeks not only "academic excellence" but "human excellence" and places great value on the students' prior history of social commitment.

Mexico's Universidad Iberoamericana offers nearly complete scholarships for poor students who wish to attain university degrees in technical subjects.

In Loyola College of Engineering, Chennai, India, the Dalit students are provided with freeships for the study of engineering.

The facilities of the universities should provide access for physically handicapped persons and should also accommodate students who have some type of intellectual handicap. This promotes a culture of inclusiveness and creates community awareness.

There are certain human communities whose unique characteristics may require special attention, such as indigenous peoples. When possible, the universities should develop initiatives directed especially toward them.

The Jesuit University System in Mexico has worked to create in the state of Oaxaca an indigenous university that offers a number of programs particularly pertinent to the regional needs. It is an excellent example of bringing quality higher education to those who are most marginalized.

The South Asian Assistency has established a University College in Williamnagar (Meghalaya state, India) to cater to the needs of the tribal community. In the state of Karnataka Loyola College Manvi, is intended to provide education to the first generation learners from India's untouchable communities.

Another way the universities can impart formation to students with scarce resources is by using the new tools of the Internet. This initiative, one recommended by Fr. Nicolás (2013), has already succeeded in some places and is being explored in others.

The Jesuit universities of the United States have contributed generously to the creation of *Jesuit Commons*, which offers university education to refugees through the agency of the *Jesuit Refugee Service*. Jesuit Colleges in India are also collaborating. Professors from the universities give courses by means of the Internet. Present-day electronic media offer unique opportunities for expanding access to education; they make it possible for Jesuit universities around the world to fulfill their mission of reaching the most needy populations.

A second way in which our universities can advance social justice is to *insure that their graduates possess a commitment* that leads them to work for the dignity and advancement of the poor. A university's social inclusiveness will partly depend on the decisions that its graduates make in their private and professional lives. It is therefore important to expose them to a Christian humanism that aspires to make a dignified life available to all persons by means of

an education that has a “perspective of justice based on the needs and hopes of the poor” (Kolvenbach, 1990, 80).

It is important to develop structures and organize teams of people in the universities that will accompany the graduates during their professional lives so that they will have the support they need when they make crucial decisions in matters of social justice.

The Alumni Association of ESADE (Barcelona, Spain) provides a service that makes it possible for alumni to form teams of volunteers who advise NGOs in matters of organization and management.

A third way in which universities can promote justice is by *offering services to other communities and institutions* by way of consultation, participation in consortiums, and design of public policies. These services can provide special opportunities for demonstrating the importance of making the inclusion of the poor a priority.

Jesuit Colleges in India have pronounced their Corporate Social Responsibility (CSR) policies for eradicating extreme hunger and poverty; promotion of education in the rural sector; promoting gender equality and empowering women; reducing child mortality and improving maternal health; ensuring environmental sustainability; extending preferential option to the scheduled caste and scheduled tribe communities.

A fourth way of promoting justice is by *fostering social entrepreneurship*. “Social entrepreneurship is a broad and diverse practical social change movement that deploys innovative business skills and technologies to address the needs of those living in poverty. Social entrepreneurs are people or organizations that use economic and technological innovation to achieve social goals. They use entrepreneurial skills to create organizations that, instead of seeking profit, pursue a more just and humane society.”³²

Santa Clara University, California, United States, offers The Global Social Benefit Fellowship providing a comprehensive program of mentored, field-based study and action research for undergraduate juniors. The fellowship combines a fully funded 6-7 week international summer field experience in the developing world with two quarters of academically rigorous research.

The Xavier Institute of Management & Research in Mumbai (India) has developed “Ideas Incubation Lab”, an attempt to offer business solutions to societal challenges, empowering financially individuals & institutions dedicated to societal work. The lab engages students shortlisted after 6 months into the course. The lab pursues business without greed and excellence for solving India’s most chronic problems in a most effective way.

³² From Santa Clara university’s presentation at <http://goo.gl/Ykoxtp>, accessed May 2014.

4.2 A public forum

All societies need public forums in which they can reflect upon themselves. They need places where there can be exchange of ideas, sincere and open debate, proposals for new models of society. Such spaces build bridges of dialogue between positions that are opposed but rationally defensible. The university is one of these privileged public forums.

Universities can become platforms for expounding and exploring in depth the different ways of organizing society. They should therefore be open to different ways of thinking and allow them to be freely expressed. The Society of Jesus has always been characterized by a spirit of openness that aspires to recognize the signs of the Spirit that are present in countless human initiatives.

The university can also provide a forum for debate. It is not enough just to expound propositions; it is necessary to enter into profound discussion of suppositions, values, ethical consequences, etc. Such discussion contributes to the building of democracy and encourages the civic and public dialogue that is often thwarted by the partisan slogans of purportedly democratic societies.

The Philippine Province, together with its universities, is supporting peace process with the Muslim and indigenous people's communities and development in Mindanao. They hold public fora in the mode of interdisciplinary conversations where issues such as the peace process, the environment, urban planning, and the like are discussed, recorded and shared on the social media.

The university can provide space in which people can find meaning for their lives and a sense of dignity and solidarity; it can also create a forum for the voices of those whose thoughts and perceptions are usually ignored in our communities.

A space should also be created for the proposals about life and justice that arise from the reflection that takes place in the university itself, thus creating a dialogue with modern-day culture and providing the local society with an opportunity for ongoing education.

Some universities have radio stations which allow people to express themselves regarding social concerns and ways that the university can relate to them. The radio station of the UCA of El Salvador produces three daily newscasts and frequent commentaries on the social reality. It allows broad participation for its audience and is the second most listened to news station in the country.

University professors and researchers are often interviewed by the media, which provide them an avenue for introducing a perspective that emphasizes inclusive citizenship.

The Humanitas Institute of UNISINOS in Brazil presents daily reflections and has weekly programs that include interviews and debates about current social questions.

Community Radio Sarang is managed by St. Aloysius College, Mangalore, India. Approximately 95% of the content is produced by and with the local community, such as farmers, fisherfolk, vendors, patients, students, medical and legal experts. The place is a melting pot of cultures, religions and languages. The radio also spreads messages of peace and harmony among people in a conflict-ridden society. The topics include health and hygiene, sanitation, agriculture, education, fisher-folk issues, road safety, water

conservation, and women and children's rights. The programs are in the two local languages and two dialects.

4.3 Public positions

There are times when the university should speak out publicly on matters of common concern. "The university should have the courage to express uncomfortable truths ... in order to safeguard the true good of society" (Kolvenbach, 1991, 97). This can be an effective way for the university to make its true identity known.

In the public realm the universities of the Society are able to give voice to the Church's teaching in credible and convincing ways. They can defend Christian values in their communications with other social agents, both public and private. In this way the Church becomes effectively present to the academic world and traverses frontiers that are usually beyond its reach.

At times these public stances will be taken by a professor or some institute within the university, but they may also involve the president, the board of directors, or the university as an institution. Protocols are needed to determine the best way to take such stances.

The Ateneo de Manila, Philippines, developed a protocol on university public positions, where they tried to make sure that the academic freedom that is necessary for forming positions among individual teachers and sub-units of the university is not impaired.

Since public positions will put to the test the identity of the institution and the values that guide its decision-making, they should be preceded by vigorous internal debate which allows time for serious discernment.

In taking a public position, the university reveals clearly the nature of the relations it has established with the political, economic, and social powers of society, expressing either its agreement or its disagreement with them. Sometimes those same powers have representatives on the university's governing bodies and so exercise pressure on behalf of certain positions. "It may happen that not all the sponsors or trustees are always disinterested, nor identify with the mission statements and the orientation of the university... The institution may end up moderating the tone of its voice, or refrain from speaking about certain issues." (Kolvenbach, 2001a, 37). At such moments the ultimate motivations of the university are put to the test, and it must decide which values will be given priority.

After a serious study of the environmental, social, and economic impact of mining in the Philippines, the Ateneo of Manila called for a moratorium on the extractive activities in that country. The recommendation gave rise to many criticisms both within the university and outside.

After a lengthy process of debate, the universities in Spain jointly elaborated and published a document titled, "Regenerating Democracy in the Public Life of Spain," a statement that subsequently caused considerable public controversy.

At St. Xavier's Institute of Engineering, Mumbai, India, students built pressure on the union government to take cognisance of the hazards of suspected high levels of radiation emitted by mobile towers. After receiving complaints from the local community about headaches, dizziness and nausea, the students launched the campaign, 'The Radiation Zone — Red, Yellow n Green'. The first step was to reduce the permissible limit for mobile tower radiation emission.

4.4 Developing green campuses

Our age has seen growing concern about ecological questions, not only because of the urgent need to protect the environment but because the progressive deterioration of the planet is today affecting poor communities above all and will have devastating effects on future generations. This is definitely a question of justice.

Developing green campuses is one way for universities to make an active commitment to our planet's future and to show their concern for the environment and for the victims of ecological destruction. We need to develop ways to reduce consumption, recycle waste materials, and develop renewal energy. It is also necessary to consider how architecture can help reduce energy needs and save on water costs. Investing in such initiatives may be costly at the start, but with time the initial investment is recovered. In any case, the criterion should not be exclusively economic.

Many universities are carrying out remarkable initiatives in this area, such as recycling waste materials and electronic equipment; using clean energy to reduce the emission of greenhouse gases; cutting back on consumption of paper, water, and energy; involving students in caring for the university's green areas and planting native species, etc.

Some universities are implementing in practical ways the international agreements with regard to the environment, as is the case with UNISINOS of Brazil, which follows the environmental standards of ISO 14.000.

The campus of the Universidad Loyola of Seville, Spain, has been constructed with a view to maximum energy efficiency. This involves the generation and economical use of energy, architectural and technical features that favor efficient climate control, and resourceful use of water. The university has been used as an international standard. Similar efforts have been made in the new buildings of Loyola University of Chicago (United States), as well as in other universities.

In India, Jesuit Colleges have successfully implemented the policy of green campuses –non-smoking, non-plastic etc. St. Xavier's Kolkata promotes green neighborhood by planting trees and keeping the roads clean. The Social Work department of the College has tied up with the local Municipality and the police to coordinate the work.

4.5 The economic resources of the universities

The universities are generally the institutions of the Society that require the greatest economic resources. Nowadays they find themselves in an increasingly competitive milieu so that a large part of their viability depends on their financial security.

A university's dependence on external economic sources may limit its freedom: "The growing costs of education and the trend to privatization imply a progressive dependence on financial subsidies, which can turn into a veritable social mortgage... The autonomy itself of the university and the freedom of research and instruction are at stake" (Kolvenbach, 2001a, 37). We need to consider three important aspects regarding economic resources: obtaining funds, investing them, and spending them.

Since obtaining funds is necessary, the university should adhere to definite criteria that will guarantee its autonomy. It should not compromise its identity with that of a donor. This may happen when accepting funds from institutions whose activities are not entirely ethical or are perceived as contrary to justice and other values promoted by the university. In such cases the credibility of the university can be severely damaged.

The university's funds should be invested with a view to obtaining the best return, but it must be in keeping with sound ethical standards.

The funds should be used in ways that allow the university to provide quality service without extravagant expenses. In keeping with its ideals, the university should offer an image of balanced use of its resources in order to make its option for justice and sustainability credible.

4.6 Suggested questions for reflection and discussion

The Jesuit university as "social project:"

1. Have we, as an institution, discerned how we contribute to building of a more just and humane society, that is, to transforming our culture in ways that will make it more sensitive to the plight of those who are victimized by unjust social, economic and political forces?
2. How effective have we been in making our institution more accessible to the poor? In motivating our graduates to work on behalf of the poor? In helping other institutions that benefit the poor? And, in promoting social entrepreneurship?
3. How effective have we been in promoting public discussion and reflection on the causes of injustice and in promoting solutions? Do we have, on a regular basis, speakers and fora that discuss these issues?
4. Do we/should we take public positions when we see injustice or when issues arise that call for advocacy on behalf of the poor and disadvantaged who cannot speak for themselves? What process of deliberation and consultation is necessary if we desire to do so?
5. Is our campus a green campus? Are we promoting responsible use of resources like energy and food such that our students are given examples of sustainability? Do our plans for infrastructure improvements and new facilities show consideration and a sincere effort to be more environmentally sensitive?

PROMOTIO IUSTITIAE

The Promotion of Justice in the Universities of the Society



HEATHER STONE

CHAPTER 5

A UNIVERSITY COMMUNITY THAT PROMOTES JUSTICE

5. A university community that promotes justice

"It takes a village to raise a child"

African proverb

Having reviewed the areas in which the universities can concretize their commitment on behalf of justice, we now treat the question of the persons who are to carry out that commitment, keeping in mind that it is a responsibility of the whole university community with all its distinct components.

An institution is a unity that goes beyond the sum of its members. As *Ex Corde Ecclesiae* states clearly, the university is primarily a community: "Every Catholic University, as a university, is an academic community that, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities" (no. 12).

In the context of the present document, the university community as such has the primary responsibility for carrying out the university's mission of promoting justice. It should therefore insure that the university's activities—teaching, research, and social service—are oriented toward justice, and this will be possible only if there is a critical mass of the personnel who are sufficiently imbued with the university's mission.

Consequently, it is not only the members of the governing councils and the board of directors who should strive to carry out the university's mission. All the staff and the whole student body should also feel committed to the mission of the university since they are the ones who make the countless small daily decisions that shape the style of the institution.

The university will carry out its mission of promoting justice by creating a true community where there is coherence between the values held and the work done. GC 34 addresses this matter when it states that "full human liberation, for the poor and for us all, lies in the development of communities of solidarity at the grass-roots, ... where we can all work together toward total human development" (D. 3, no. 10). The congregation hopes that such communities will be created in "each of our different apostolates" (D. 3, no. 19). Past experience has shown that the transformation of economic and political structures is impossible without cultural transformation, and cultural transformation comes about only through communities that embody new values that radiate into their environs.

An essential part of the university mission, therefore, is the creation of a community that shares the values of solidarity and justice, promotes them actively, and instills them in the very institution. To this end it is important to take into account the nature of the university personnel, who are usually diverse in their religious orientations and the values they hold. Such diversity will require the careful development of areas of dialogue and mutual understanding, with the aim of seeking a basic consensus that cannot be taken for granted.

The responsibility for creating this university community belongs very particularly to the rectors (or presidents) and the management teams which help in the governance of the university.

5.1 Personal attention for university personnel

The university personnel include the professors, the researchers, and the auxiliary and service staff. Each of these human groups has its own particular characteristics and needs. Close attention should be paid to their working conditions and the ways in which they are hired, promoted, formed, and accompanied.

The university needs persons who are not only competent in their respective academic areas but are in accord with the mission of the university and actively promote it in their work and their lives. The university must therefore “find ways of attracting, hiring and promoting those who actively share the mission” (Kolvenbach, 2000b). Clear policies are needed for hiring and promoting persons who believe in the university’s mission and are committed to it.

Hiring policies will make it possible for the university’s mission to be carried out diligently if the teaching staff share the same concerns. It may be too much to hope that all the university personnel will be ideally formed during the whole of their professional career, but as we have said, there should be a critical mass of persons who help to shape a university culture of preferential concern for solidarity and justice. The criteria used for hiring should make it possible to select persons who are most in tune with the justice values of the university.

When new people are hired in the university, they should be introduced to the Jesuit educational model and the opportunities it offers for commitment to justice and solidarity with the most needy.

Promotion policies should be oriented to advancing persons who are most in line with the university’s mission and who will work creatively to promote it. Criteria stressing merely technical competency are not enough; they need to be balanced with other criteria determined by the mission.

Formation of teaching personnel in the identity and mission of the university plays an important role. When people become aware of the twofold character of Jesuit universities, they feel drawn by the challenge and commit themselves fully to the work. A good personnel development program requires well-structured plans that are adapted to the circumstances of the university personnel and help them appropriate the ideals of the institution. Personnel development processes are moments that make it possible to recognize which persons are most identified with those ideals. Clearly, the development cannot be exclusively intellectual; it should also include experiential and affective dimensions.

Many universities offer formation programs adapted to diverse circumstances. Some of them take the form of workshops or seminars, and others are offered online. Some of them present elements of Ignatian spirituality that contribute to personal development while others attempt to relate the spirituality to the work of the university.

The Association of Jesuit Colleges and Universities in the US runs the “Ignatian Colleagues Program”³³, which seeks to develop Ignatian partners who are capable of and committed to assuming leadership within the Ignatian spiritual and educational heritage and who will sustain their school’s Jesuit Catholic character into the future.

An excellent program for formation of lay collaborators has been developed by the Association of Jesuit Universities of Latin America (AUSJAL).

³³ In <http://goo.gl/kP0oTL>, accessed May 2014.

The Federation of University Centers of Spain offers professors a one-week course that focuses on the four qualities discussed in the introduction: *utilitas, iustitia, humanitas* and *fides*.

St. Xavier's Kolkata, India, has formed a Jesuit team within the College that offers to new incumbent teachers and support staff one/two/three day orientations on Jesuit history, spirituality, charism, ways of proceeding and characteristics of education. These orientations are appreciated and have deep formative impact that promote cordial and conducive environment within campuses.

The *working conditions* of all university personnel should be truly just. Labor relations are always an area of potential conflict and the ways difficulties are resolved should reflect the university's mission to promote justice.

Finally, a unique characteristic of the Ignatian way of proceeding consists in paying special attention to persons and, in particular, offering *accompaniment* in any of several ways: professional, institutional, or personal. Personal accompaniment should naturally be voluntary, but it is appropriate that it be offered in all our universities.

5.2 Student life

The students confer a certain style on the university through their persons, their relationships, and their creative expression. The student life they share together is an important formative element of the university itself. As Fr. Kolvenbach wrote, the university is "a privileged place for learning how to live responsibly in human society and in the people of God, both in the present and for the future" (Kolvenbach, 2006). The students themselves take on an active role in helping to define the interests of the university and the questions discussed there. The university has the responsibility for providing the structures and organization that are needed to stimulate the quality of student life in all its diversity.

Student involvement in university activities should be supported at both the personal and the communal level in ways that animate the organization of student life. A thorough understanding of student life will help to develop pedagogical methods and will also provide opportunities for implementing the university's mission.

Many universities provide for close accompaniment of student life in ways that strengthen and channel it. Sometimes this accompaniment is part of the university's campus ministry. One of the best ways to help develop student life is to provide adequate accompaniment, which means having dedicated personnel who are flexible, bold, and able to reflect astutely on the reality the students are living.

As should be clear, it is important that students at our schools be persons who are generous, adventurous, and concerned about the world. The methods for choosing students should include elements which evaluate candidates for these desirable aspects. By encouraging them to incorporate into their lives a commitment to solidarity, the university should help students to go beyond seeking simply their own individual professional success.

5.3 Building an apostolic community

For Fr. Kolvenbach, “the quality of the university ambiance and of the interpersonal community relations, as well as the attention and the importance given to each individual, should also be signs that characterize our universities and distinguish them from others.” This means there should be an “open atmosphere of participation and collaboration among all the members of the institution” (Kolvenbach, 1991, 102).

It is important, therefore, to create a true university community, a community that shares the same mission and values, shows special concern for individuals, and maintains coherence between the university’s internal organization and its mission of service of faith and promotion of justice.

According to the document “Orientations for the Relations between the Superior and the Director of a Work” (Curia, 1998), Jesuits who form part of the staff of apostolic works, including universities, are naturally obliged to carry out their professional tasks, but they also have a responsibility for infusing a corporate Jesuit character into the work. As far as possible, they should share the Ignatian ideal with others by means of effective communication, the witness of their lives and work, and the qualities of the relationships they establish. They have a catalytic function in realizing the university’s mission and so have the right and the obligation to reflect in common about this mission they all share (Curia, 1998, nos. 11-13).

This task of sharing the Ignatian vision is not limited to Jesuits but extends also to their lay partners, whose participation is essential. Jesuits and laity together form a single community³⁴ whose apostolic end is to imbue the work with an Ignatian identity and sense of mission. This community should engage in discernment and shared decision-making according to the governance styles that seem most opportune. This exercise of appropriating the mission of the work, as recommended by the Society itself (Curia, 1998, 16-17), will allow the life and the work of the university to be permeated by Ignatian values and oriented toward the promotion of justice.

In Ateneo de Davao (Philippines), the shared re-formulation of the vision and mission appropriated personally by each of the members of the university, congealed the university into a highly-motivated community.

Not all lay partners will want to share a degree of co-responsibility that goes beyond the demands proper to their professions, but those who do wish to share it should receive from the university administration all the support necessary for them to do so. In this way a broader team will be formed to serve the university’s mission, thus helping to create the critical mass that will insure its identity. Whatever their degree of involvement, it is to be hoped that all lay partners will identify in a real way with the institutional mission (Kolvenbach, 2001a, 44).

The governing body of the university has the responsibility for organizing meetings and programs of formation for the purpose of creating this apostolic community that will foster

³⁴ The document referred above, “Orientations for the Relations between the Superior and the Director of a Work,” actually speaks of a “team.” The word “team” can be understood simply in terms of work, but the document stresses the community dimension that an apostolic team should possess since its success will depend on the closeness of human relations and the sharing of motivations and aspirations among the members.

the Ignatian spirit and the mission of the Society. At certain times, the rector (or president) may wish to involve this governing body in a process of planning and discernment aimed at fulfilling the university's mission (Curia, 1998, 17). The dynamic of this apostolic community will be characterized by interiority, prayer, discernment in common, and celebration of the faith.

The University of Deusto (Spain) has for years been fostering an apostolic community with these characteristics, using a variety of methods of formation and celebration. The community defines the university's mission and evaluates the outcome of its work, all the while maintaining a religious dimension.

St. Xavier's College, Kolkata has formed an apostolic community of its stakeholders – Jesuits, faculty members, students, parents of the students, alumni/ae and benefactors. There are regular meetings to assess each group's participation. The College has also given representation to these groups in the Governing Council and Boards, thus promoting a democratic participation.

5.4 Governing councils and boards of directors

The governing councils establish the grand strategic goals of the university, and in some cases exercise proprietary rights over them. Their directives define the major features of the university's mission, which are then implemented by the different departments and units.

The great majority of the existing statements regarding the mission, the vision, and the values of the Society's universities already include the orientation of faith and justice.

It is important, therefore, that the promotion of justice occupy a central place among the values that guide these councils. In many cases the councils and boards will be required to dedicate quality time to processes of formation in order to assure a shared vision of the local reality in which they are situated. In their meetings they can pray together using texts that express the present-day mission of the Society of Jesus, and they can dialogue about the values that are actually guiding the university's activities.

It is highly advisable that these councils and boards include people who live and work in contact with the actual poverty of the country (e.g., directors of Caritas or certain NGOs). Such persons will contribute much to debates about the needs and perspectives of the marginalized.

A problem our universities sometimes face when it comes to the promotion of justice is that it is very demanding in practice. Moreover, in certain situations it may require a critical stance where strong economic and political interests are involved. When the governing council of the university takes seriously this dimension of the mission, it should be aware that it may have to pay a price (GC 32, D. 4, no. 46), and it should discern whether it is truly ready to do so.

5.5 The university's governing team

The governing team is responsible for providing leadership and implementing the grand strategic lines determined by the councils. In practice, this team provides the day-to-day direction for the university in most of its activities.

It is therefore important that the governing team be in agreement with the of promotion of justice as part of its mission, since the university's efforts in the area of justice will be effective only if this team shares the values based on this commitment. The formation of the students, the research work, the social projection, and the reality of the university community all depend to a large extent on the leadership of this governing team.

Given the importance of this mission, it may be advisable that the universities establish a Social Responsibility Office whose job it would be to promote, develop, and coordinate all internal and external activities oriented toward the commitment to justice, as is the case already in some universities.

In any case, the governing team should enunciate clear policies and put them into practice, following them up and evaluating them regularly in order to improve them where possible.

5.6 Suggested questions for reflection and discussion

The University community, its people and their development.

1. Is the university's leadership sufficiently aware and informed of the Jesuit tradition and commitment to social justice?
2. Are their on-going orientation programs for faculty and staff that share and promote the social justice mission of the institution and invite participation in that mission?
3. Are students invited to participate in the shaping of university policy and program in a way that enables them to appreciate more fully the complexities and challenges of promoting justice in the surrounding community and world?
4. Are faculty, staff and students able to participate in the shaping of university policy, especially with regard to justice within the institution, thus becoming agents of change?
5. Have the promotion of both faith and justice which are inextricably linked to one another been sufficiently embedded in the institutions strategic plan, and considered in all its planning efforts?

There is no question that the Society's universities in recent decades have been valiantly trying to respond to the option for justice despite the many internal tensions it causes. In the process they have discovered that this option allows them to offer their students the best possible education and to confer a greater sense of public responsibility on the schools' activities. In this way they are truly becoming universities dedicated to creating societies of greater justice and solidarity, societies which protect the human dignity of all, especially the most impoverished.

Jesuit universities demonstrate that the adjective "Jesuit" and the noun "university" are not in competition with each other but are able to enrich one another mutually: a university can strive for true excellence even as it deepens its commitment to the Jesuit mission. In so doing, it imparts to its students a more profound and humanizing formation, and it carries out research work that is socially relevant and therefore conducive to more just societies. In this way the universities become transformative institutions that seek the greater common good and defend the interests of the poor.

Nevertheless, much still remains to be done to insure that the radical formulations are integrated harmoniously with the day-to-day life of the universities. There is still room for improvement.

The martyrs are always moving ahead of us in their commitment. The university Jesuits who have become martyrs because of their commitment to justice have also gone out before us in their demands, and they have set the future horizons for us:

"...responding to (these demands) authentically requires of the university an ongoing creative act, which implies a tremendous collective intellectual capability, but above all a great love for the poor majorities, an undying passion for social justice, and a determined valor in confronting the attacks, the misunderstandings, and the persecutions which will no doubt come to those universities which in our historical context define their mission in terms of the demands of the poor majorities."

(Ellacuría, 1982, 800)

Acknowledgements

This document would not have been possible without the generous contribution of a good number of people –Jesuits and lay– that work in universities and are committed to the promotion of justice. They have corrected the text and suggested many changes. They have also provided many good examples of practices, which have allowed us to portray the viability of the proposals. We thank them most warmly for their kind contribution. We include here their names, together with the province to which they belong:

José Luis Bermeo (MEX); Ildefonso Camacho, SJ (BET); Robert Caro, SJ (CFN); Julia Dowd (CFN); Michael Duffy (CFN); Allan F. Deck, SJ (CFN); Ivo Follman, SJ (BRM); Michael Garanzini, SJ (UCS); Jose María Guibert, SJ (LOY); Jacques Haers, SJ (BSE); David Hollenbach, SJ (MAR); Denis Kim, SJ (KOR); Job Kozhamthadam, SJ (DEL); Carlos Losada (TAR); Gerdenio Manuel, SJ (CFN); Josep Mària i Serrano, SJ (TAR); Julio Martínez, SJ (ESP); Josep Miralles, SJ (TAR); Esteban Mogas (TAR); José Morales, SJ (MEX); Jaime Oraá, SJ (LOY); Ambrose Pinto, SJ (KAR); Stephen Privett, SJ (CFN); Felix Raj, SJ (CCU); Michael Schuck (CDT); Joel Tabora, SJ (PHI); Luis Ugalde, SJ (VEN); Paul Vaz, SJ (BOM); Rafael Velasco, SJ (ARU).

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