What are we doing in Jesuit-sponsored higher education? How are we to educate and search for the truth in our world today? To respond to these questions, I will take as my starting point two signs of our times: first, spreading injustice, violence and environmental degradation around the world, along with hopeful signs of resistance and renewal; and second, cultural pluralism. These two realities intertwine in our educational work. Helping people learn about injustice and respond to it is a necessary part of education today, and it is also crucial for helping them find their way in a disorienting, pluralistic world.

I discovered the importance of learning how bad things are and its connection to making my own way, thanks to the personal crisis I experienced long ago as a college student. The crisis erupted when I found myself unable to arbitrate between the different worldviews I was encountering inside and outside the classroom. Was Christianity true, or Buddhism, or Marxism, or skepticism? It was the late sixties, a time of cultural revolution and the questioning of all things traditional. Though I was a Jesuit scholastic (seminarian), I couldn’t produce convincing reasons for the path I had chosen and the faith I’d inherited. That precipitated four years of painful searching. Anyone who works with university students today is familiar with this kind of crisis. Sometimes it seems students experience a crisis like this at least once a semester!

I was especially blessed. After graduation I was sent to work on Manhattan’s Lower East Side, where I was mugged by reality; not by the reality of the corporate boardroom like the neocons, but by the reality of the Bowery, poverty and drug-related violence. The dense life-and-death drama, with its daily crucifixions and resurrections, helped gather together my scattered self. Out of the chaos a wider worldview slowly came into focus. There were wonderful people available to give me counsel and serve
as models of generous faith. In time, the experience drew me back (or forward, I guess) to a more mature faith and a sense that I was called to respond to the suffering of a world I was coming to understand better and better.

There were big lessons to be learned from such a crisis, for me and the many people who seemed to share my situation: discovering the truth is more than a matter of theory; it is about discovering who we are and are called to be; and that in turn depends on responding to the world we live in. From that standpoint, the suffering of the victims of this world have a privileged role to play in helping us find our way. They call forth from us our vocation to service.

These lessons led me, eventually, to the kind of educational vision which the former Jesuit General Superior, Peter-Hans Kolvenbach, later outlined at the University of Santa Clara in 2000.¹ That vision takes us beyond the liberal and conservative models of education commonly held up to us. Jesuit colleges and universities dare not measure educational excellence by the exact same yardstick as Harvard or Stanford -- and not only because they can’t compete with Ivy League endowments and laboratories. Neither are they called to be confessional Catholic enclaves. Today’s needs and the heritage entrusted to us demand a more comprehensive set of academic standards than either the pure-reason paradigm of the Enlightenment or pseudo-Catholic fundamentalism.

The Ignatian vision suggests to me seven higher standards for higher education which form the structure of the remarks that follow: First, a Jesuit university strives to understand reality, the real world. Second, since Christian education pursues wisdom, the central focus of study is the drama of life versus death, of good versus evil, injustice versus liberation. Third, we must struggle to get free us from bias. Fourth, education should help people discover their vocation in life, above all their vocation to love and serve. Fifth, a Jesuit university must be a place where the Catholic faith is studied and handed on to those who would embrace it. Sixth, we must reach out to those who

otherwise could not afford to come. Finally, we must communicate knowledge and criticism beyond the campus, into the wider society.

**Giving Priority to Reality**

Ignacio Ellacuría, the martyred president of the Central American University (UCA) in El Salvador, used to insist that the university’s principal object of study is *la realidad nacional*, national reality. The first higher standard I propose is that reality be the primary object of study. This is less obvious than it sounds. Many people graduate from college with little understanding of key issues like homelessness, abortion or U.S. military adventurism. Public opinion polls reveal a striking degree of ignorance on such vital issues in the U.S. I think one reason is that too little attention is devoted to social reality in U.S. education.

In the best of cases, we struggle to master the literature of our fields. Scholars certainly need to do that. And, by all means, let us lose ourselves in fiction, poetry, drama and the arts. That will, we hope, teach us about life and shape us in ways that will help us live better. But let us resist the kind of obsession with dominating the specialized literature of narrow sub-specialties while neglecting the wider reality in which we participate. When that happens, “the literature” dominates us. The deficient U.S. political culture is one sign that students are not learning enough about the world in which they live. Citizens of the world’s only super-power have a special responsibility to learn about the world beyond their borders, the *realidad mundial*.

**The Life-and-Death Questions**

A second higher standard is related: *focus on the big questions*. The chief goal of education is wisdom, not mere information. When that goal structures education as it should, university life turns around the axis of the most important questions, questions about life and death, injustice and liberation, good and evil, sin and grace. Yes, there are differential equations to solve, obscure insects and obscure authors to study. But let that be part of a quest to understand what life means, how life (human and non-human) are threatened and how it can flourish. In the language of faith: the cross is the
center of reality --Jesus’ cross and all the other crosses. From the foot of the cross reality comes into focus. From there the most important questions arise: Who are the crucified people today? What are they suffering and why? How can we bring them down from their crosses?² Without that focus wisdom turns to folly.³

Cognitive Liberation and Reason Integrally Considered

Third, we need to pursue a discipline that will broaden our horizons and free us from bias. Teachers frequently offer answers to students who lack the questions because the problems lie beyond their experience. Debates in the classroom and the lounge about free trade and the war in Afghanistan can drone on without resolving much, even though participants can marshal impressive arguments for or against. Why? Often because of unexamined assumptions and prejudices.

From our families and cultural formation, we inherit benefits but also biases that circumscribe our imagination and intelligence. Half-conscious myths and assumptions make up the horizon of each person’s world, the “grid” within which we interpret things. Because some of these resist enlightenment, seeking truth is more than pushing back the frontiers of ignorance. It involves unmasking distortion and hidden interests. We need to help university students unmask deception especially in times like these, when war is waged on false pretenses and news reports are increasingly polemical and parcial.

We need cognitive hygiene, or cognitive liberation to overcome our bias and limited experience. Otherwise, our search for truth is open to challenge on strictly academic grounds.


³ In a provocative essay, Gil Bailie argues that Western philosophy has attempted to explain reality while ignoring the violence which lies at the base of all human societies. Appealing to René Girard’s analysis of culture, Bailie believes that Western philosophy has now entered into crisis, along with most of our social institutions, now that we can no longer hide the foundational violence of our social life. When we avoid the victims of history, we lose our way. Gil Bailie, Violence Unveiled: Humanity at the Crossroads (New York: Crossroad, 1995), Chapter 13.
In the spirit of the Enlightenment, most modern thinkers prescribe more reason and conscious awareness to overcome bias. I doubt that is enough. Although reality is reasonable, it is naïve to suppose that reason alone will take us to it. Only an “enriched reason” that engages the whole person --intellect, will and emotions-- produces wisdom. This is reason rooted in experience and practice and nourished by contemplation, affectivity and imagination. Above all, modern, liberal thinking frequently overlooks the fact that distortion is rooted in unconscious commitments and habits of the heart. Not all of this is culpable, of course. But some is. If we take sin seriously --personal sin, original sin, and so on--, then we have to draw the cognitive consequences; we have to take personal, habitual, original and structural distortion seriously, too. Whether culpable or not, bias and limited perspectives call for cognitive liberation. That in turn entails nothing less than personal transformation, or conversion, because, in the end, these limitations are embedded in my identity. When you question my world, you question me. Salutary questioning, even wholesome crises, can help expand our horizons. This frequently happens to students when they engage poor and suffering people.

Santa Clara University sponsors a wonderful semester-abroad program in El Salvador for students of U.S. Jesuit universities, the Casa de la Solidaridad. When students arrive for the program and deplane, most are apprehensive. They have heard about the past war, poverty and endemic crisis. To their surprise, they spend much of their time in El Salvador wondering why these poor people are smiling and why they insist on sharing their tortillas with strangers like them. But as the humanity and dignity of the poor crashes through their defenses, the people break their hearts. They feel disoriented, as people do when they fall in love. In fact, what happens is sometimes just that, a kind of falling in love. As the poor emerge from their two-dimensional anonymity, students’ horizons open. Their world shakes and eventually gets re-configured. More important things move from the margin to the center. and less importing things move from the center to the edges.
You don’t have to travel far for this. It can happen close to home. But isn’t this a necessary part of education for our middle-class people, who populate private colleges and universities today?

As this kind of experience shows, feelings play a vital role in reason integrally considered. Students have to work through the powerful feelings and the thoughts provoked by their encounter with the victims. These often include the interior movements Ignatius of Loyola calls “consolation” and “desolation.” Both have powerful educational implications. Students frequently experience the sadness, inner turmoil and leaden discouragement—desolation—which pull us back into ourselves and shrink our vision. But they also frequently experience peace, joy, a sense of fullness and enthusiasm—consolation—which draws us beyond ourselves into greater freedom and generosity. Consolation expands our horizon and dissolves intellectual bias. Consolation leads into the light.

Clearly, these standards—focusing on reality, especially suffering reality, and the need for cognitive liberation—aim at greater academic rigor and intellectual authenticity.

**Discovering Our Deepest Vocation**

Engaging suffering people and injustice frequently awakens in students the crucial question: What am I doing with my life? And that suggests a fourth higher standard. Education of the whole person, in the Ignatian style (as Paul Crowley, S.J. has put it), helps students discover their vocation in life, above all their vocation to love and serve.

Students confront different worldviews and more versions of the good life than ever before. For some, the world falls apart about once a semester, as I said. They ask themselves: What is really true, what is right? More is at stake than ideas. Facing

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contradictory role models --a Mother Theresa, on one hand, a Britney Spears on the other-- they struggle to find themselves. Postmodern capitalism might offer them a job, but the only vocation the dominant culture proposes is getting and spending and having fun. This message threatens everyone’s dignity. Besides helping them with their careers, students need for educators to help them discover their vocations.⁶

That vocation might be to raise kids, to discover galaxies, to drive a truck --or a combination of these. Whatever it is concretely, faith and reason point to a deeper human calling that we all share: namely, to spend ourselves in love. People actually “hear” this call in daily life, in the form of consolation --enthusiasm for service. Former U.N. Secretary General Dag Hammarskjöld wrote, “I do not know Who --or what-- put the question. But at some point I did answer ‘Yes’ to Someone --or Something-- and from that hour I was certain that existence is meaningful and that, therefore, my life, in self-surrender, had a goal.”⁷

Vocations are called forth from us, especially by role models and mentors, including generous teachers, but also by poor and suffering people who show us how much we are needed. A few months before she was killed in El Salvador in 1980, Maryknoll sister Ita Ford wrote to her young niece, Jennifer, back in Brooklyn, “I hope you come to find that which gives life a deep meaning for you. Something worth living for -- maybe even worth dying for -- something that energizes you, enthuses you, enables you to keep moving ahead. I can’t tell you what it might be. That’s for you to find, to choose, to love.”⁸ Ita invited Jennifer to discover her deepest calling, to find herself by losing herself. Higher education should awaken not only the dramatist or the chemist in students, but also that deepest vocation which St. Ignatius recognized as the call of Christ.

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⁸ I am grateful to Ita’s brother, Bill, for providing me with the full text of the letter.
As Peter-Hans Kolvenbach said, “The real measure of our Jesuit universities lies in who our students become . . . and the adult Christian responsibility they will exercise in future towards their neighbor and their world.”9 “Women and men for others” will help transform an unjust world, not just “succeed” within it.

Today poverty, violence and environmental crisis are spreading, and traditional political actors have lost credibility. At the same time ordinary citizens are mobilizing all over the world and pushing for change from the bottom up. Struggling neighbors, indigenous people, women, ethnic minorities, consumers, migrants, environmental and human rights organizations, unions, small and medium-size businesses, cooperatives and communal banks are sowing the seeds of a new social order.

However, from Zambia to Baltimore, these micro-initiatives are up against macro-obstacles. As a result, they are networking locally and globally. From poor countries they forge ties with NGO’s, sister cities and congregations, universities and unions in the U.S. and Europe. Defenders of human rights ally with Human Rights Watch, environmentalists with Greenpeace. The alliances give local actors a fighting chance against those who control the market and the means of violence. In this way they form part of a growing movement of international solidarity which can now pressure powerful governments to sign a global land mine treaty (1996) and concede debt relief to the world’s poorest nations (2005). As they say each year at the World Social Forum: another world is possible. With God’s help we can narrow the gap between rich and poor, wage peace and defend the environment --but only if we continue to globalize solidarity, as Pope John Paul II urged.

This will depend, crucially, on a critical mass of people in rich countries who are savvy about trade, finance and human rights law and who will become steady allies of the poor. They are indispensable. Where will they come from? Well, if they don’t come from Jesuit colleges and universities, the future will be bleaker. Jesuit schools should play a signal role in forming a new generation for solidarity and, especially in the United States, for international solidarity.

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In 2005 Amherst College awarded an honorary degree to Nelson Mandela, who used the occasion to appeal to the U.S. academy: “In this world under threat, colleges and universities remain our best hope,” Mandela said. “Your central mission, the pursuit of truth, must lead the way. We depend on you for leaders who care for, are engaged in and will serve the community, who are schooled deeply and broadly, in all corners of knowledge. We depend on you to point us toward solutions to our problems.”

Who Gets In?

Mandela then raised the issue of who gets into universities. “The challenges of ensuring full access, according to ability rather than wealth or privilege, have not been met,” he said. “Until they are, we will forfeit some of the talent and genius that the world sorely needs. All institutions of higher education have the obligation to open the door more widely.” That goes for Jesuit colleges and universities, too. That is a fifth standard to be met.

In recent years, tuition at Jesuit institutions has been increasing at yearly rates well above inflation. Soon the sticker price for attending most Jesuit colleges and universities will reach $50,000. Since financial aid has been falling, we run the risk of excluding low-income students more than ever. In the complex business of managing admissions and finances, a Catholic and Jesuit university has to ensure a substantial presence not just of minorities but of the economically poor. The diversity that we celebrate on campus must include economic diversity.

Keeping Faith

A sixth higher standard is truth in advertising. Catholic universities should welcome people of other communions and faiths, and no faith, as first-class citizens. At the same time, they must be places where the Catholic tradition is studied, understood and handed on. Now that we take pluralism for granted, we no longer take traditions, or faith, that way. While pluralism presents rich opportunities, we should fear for the future

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if students were to graduate from Jesuit colleges with first-class training in, say, economics, and only a first-communion, or a Newsweek-level, understanding of Christian faith.

Through critical study of Christian faith and life, our colleges and universities should help the church better its own practice. They should models just labor relations and defend the dignity of women, gay and lesbian persons and all vulnerable groups.

**Proyección Social**

Orthopraxis is costly. In El Salvador in 1989 six Jesuits and two women collaborators were murdered because the UCA pursued a just peace in a time of war.11 The university did this *universitariamente*, that is, in the manner proper to a university, not that of a church, a political party or some other kind of organization.12 It did so by teaching, research and above all what we call *proyección social*. Social projection includes all those means by which the university communicates, or projects, knowledge

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beyond the campus to help shape the consciousness of the wider society. This includes unmasking the lies which support an unjust status quo, denouncing abuses and proposing constructive solutions. Social projection is carried out in practice through public speaking, including appearances in the media, writing for publications, the work of the Human Rights Institute, the Pastoral Center, the university radio and similar instruments of communication. At least in theory, proyección social is the most important function of the UCA, because the society is so unjust and so few can aspire to higher education.

Nine months after the killings at the UCA, John Paul II published his exhortation on Catholic higher education, *Ex corde ecclesiae*. In the U.S., *Ex corde* stirred controversy over whether Catholic identity threatens free inquiry. But the document presents other challenges which have received less attention, including proyección social. *Ex corde* says that the Catholic university must “demonstrate the courage to express uncomfortable truths, truths that may clash with public opinion but that are also necessary to safeguard the authentic good of society” (no. 32). Social projection is another higher standard of Catholic higher education.

**Conclusion**

These reflections leave me with five items pending which I offer for your consideration: First, how do we help our students unmask deception? Does impartiality mean giving equal time to spokespersons who deliberately distort the truth? If not, what does it mean in practice in the classroom and informal conversation?

Second, shouldn’t service of some kind among poor and suffering people be required of all students at our institutions? Peter-Hans Kolvenbach said that this “should [be] . . . at the core of every Jesuit university’s program of studies.”13 How can we advance toward that goal?

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13 “The Service of Faith,” p. 17. Bernice Lerner, director of Boston University’s Center for the Advancement of Ethics and Character, recently commented on whether service should be mandatory for students. “It depends very much on the program,” she said. “Sometimes they are done very well, and sometimes they are not. If you get the right person in charge, and they are doing it thoughtfully, giving students an opportunity to
Third, how do we get our institutions to start up, alone or in collaboration, study-abroad programs in poor countries? How about a temporary freeze on more semester-abroad programs in Western Europe?

Fourth, how can our institutions attract and retain more poor and more African-Americans, Latinos and members of other under-represented groups? Financing and enrollment involves difficult tradeoffs. To keep Jesuit schools financially viable, administrators strive to attract more affluent students who can pay full freight and compensate for scholarship students who cannot. This sometimes means providing a first-rate food service, pools, fitness centers and other amenities. To what extent does this strategy foster an unhealthy upscale consumer culture on campus that undermines the promotion of justice and compounds the alienation of lower-income students? How can we cut this Gordian knot? Here are three suggestions: Promote a culture of simplicity on campus. (Remember Ignatius’s Two Standards!) Maximize scholarships based on need, rather than athletic or scholastic ability. Raise $50 million for scholarships in the next capital campaign. What else can be done?

Fifth and finally, what kind of proyección social is appropriate in the U.S. where it raises questions—and eyebrows—both on campus and off? Who speaks for the university? How take into account the various stakeholders and constituencies? How ensure accountability and the right to dissent? U.S. Jesuit colleges and universities already practice social projection, for example, when they take a stand on abortion-related issues. What other forms of social projection have been practiced or might be practiced? Should the university community call for an end to the death penalty? Speak out against the violation of rights at Guantánamo and CIA black-hole prisons? Criticize inequitable tax policy and inadequate social spending? Defend the rights of gay and lesbian persons? In all this, wisdom is needed, but also daring. Martin Luther King chided the decent standers-by: I know where you stand on prudence; I don’t know where you stand on courage. Perhaps universities can help the Catholic Church

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reflect and have an educational component involved, it can be very strong.” Quoted in Valerie Strauss, “Hurricane Nurtures More Models of Compassion,” Washington Post, Sept. 13, 2005.
recover its voice and moral authority in the aftermath of the crisis of sex abuse scandals.

In his Santa Clara speech, Peter-Hans Kolvenbach affirmed the centrality of justice in Jesuit higher learning. Ten years earlier *Ex corde* had said, “The Christian spirit of service to others in promoting social justice is especially important for each Catholic university and should be shared by professors and fomented among students” (no. 34). This is not just a matter of extra-curriculars but of university life as a whole. Research activities will include study of serious contemporary problems, such as the dignity of human life, the promotion of justice for all, the quality of personal and family life, the protection of the natural environment, the search for peace and political stability, a more equitable distribution of world resources and a new economic and political order that will better serve the human community at the national and international level. University research will have to be directed toward in-depth study of the roots and causes of the grave problems of our time . . . . (no. 32).

The document goes on to say that the university should help promote the development of the poor countries of the world (cf. no. 34).

We are called to fashion a new kind of university, building on the rich heritage of Catholic and Jesuit education. This “new” university makes an option for the poor and for justice that refocuses tired debates of liberal vs. conservative, confessional vs. secularist.¹⁴

A university that strives to understand reality, especially the great life-and-death issues; that struggles to overcome bias; that helps students discover their vocation to

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¹⁴ Ignacio Ellacuría wrote, “It is often said that the university should be impartial. We do not agree. The university should strive to be free and objective, but objectivity and freedom may demand taking sides. . . . Our university as a university has an acknowledged preferential option for the poor . . . . We take this stand with them in order to be able to find the truth of what is happening and the truth that all of us must be seeking and building together. There are good theoretical reasons to think that such an effort is well grounded epistemologically, but in addition, we think there is no alternative in Latin America, in the Third World, and elsewhere, for universities and intellectuals who claim to be of Christian inspiration.” I. Ellacuría, “The Challenge of the Poor Majority,” in John Hassett and Hugh Lacey (eds.), *Towards a Society That Serves Its People*), p. 175.
service; that embraces the Catholic tradition in dialogue with others; that opens its doors to minorities and the poor; that takes public stands on vital issues: that community of learning is committed to greater academic excellence. This may provoke conflict, persecution, even financial troubles. (At the UCA, it has cost 18 bombings and martyrdom.) It may entail a loss of prestige as the world defines it. But it will also provide a stronger sense of identity and mission and more universal and lasting good for the glory of God.

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