IAJU 2022 Assembly
Program
August 3-6, 2022

IAJU·2022
ASSEMBLY
BOSTON COLLEGE

Discerning the Future of Jesuit Higher Education
Discerniendo el Futuro de la Educación Superior Jesuita
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Dear friends,

I am delighted to welcome you to the IAJU 2022 Assembly at Boston College. Our last gathering at the University of Deusto in 2018 was an important milestone in the journey of Jesuit higher education, when the International Association of Jesuit Universities (IAJU) was launched in the presence of Rev. Arturo Sosa S.J., Superior General of the Society of Jesus.

In 2018, IAJU launched a five-year strategic plan (2018-23) with the following priorities: Civic and Political Leadership Formation; Solidarity with Migrants and Refugees; Integrated Economic and Environmental Justice; Formation of Lay and Jesuit Leadership; Interfaith Dialogue; and Peace and Reconciliation. Task Forces were appointed to work on each of these priorities through collaboration, research, and programming within and among our institutions. Two more Task Forces (The Role of Theology in Today’s Jesuit University and An Inspirational Paradigm for Jesuit Business Education) have been formed since 2018. Over the past four years, these Task Forces, in addition to organizing seminars and conferences, have initiated some commendable programs. They will share their work with us and propose concrete action plans for the future.

The objective of the 2022 Assembly is to discern the direction that Jesuit higher education should take in the future. Thus, we would like your assistance in helping us to choose a list of priorities for the next three to five years, in line with the Universal Apostolic Preferences of the Society of Jesus. The IAJU Board will develop a plan following this Assembly.

I would like to express my deepest gratitude to Rev. William P. Leahy, S.J. and his team at Boston College for hosting this meeting. I appreciate their generosity and efforts to make our stay memorable and comfortable. My special thanks to Rev. Michael J. Garanzini, S.J., the main organizer of the Assembly. Though I took over as Secretary for Higher Education last year, I requested him to continue to be in charge of the Assembly and he generously obliged.

We are extremely privileged and happy to have Fr. Sosa with us this week. Besides giving the opening keynote, he will also interact with us in Conference groups on our last day together.

I wish and hope that our time together at Boston College will be fruitful by helping us to define the future direction of Jesuit higher education.

P. Christie

Rev. Joseph Christie S.J.
Secretary for Higher Education of the Society of Jesus
Dear Colleagues,

On behalf of the Boston College community, I welcome you to campus and to the 2022 Assembly of the International Association of Jesuit Universities. My hope is that your time here will be personally rewarding and also enhance institutional relationships.

As is so evident, the global landscape is changing rapidly, making the focus of the Assembly, “Discerning the Future of Jesuit Higher Education,” attractive and timely. Significant issues require engagement and resolution; in striving to do that, we rely on the religious and intellectual heritage of the Society of Jesus, as well as the talent, generosity, and commitment of individuals involved in Jesuit colleges and universities around the world.

May we all draw strength from our Jesuit, Catholic roots, life-giving desires and friendships, and God’s abundant grace.

Sincerely,

William P. Leahy, S.J.
President, Boston College
Rev. Arturo Sosa, S.J. was elected as Superior General of the Society of Jesus during the 36th General Congregation in 2016. Since then, he has issued the four "Universal Apostolic Preferences"; promoted the strengthening of measures for the protection of minors and vulnerable persons; reestablished the Secretariat for Faith in the General Curia; and overseen the establishment of IAJU.

Fr. Sosa was born in Caracas, Venezuela on November 12, 1948. He obtained a licentiate in philosophy from l’Università Cattolica Andrés Bello in 1972. He later obtained a doctorate in Political Science from l’Università Centrale del Venezuela, in 1990. He speaks Spanish, Italian and English, and understands French.

In 2008, during General Congregation 35, former Superior General Rev. Adolfo Nicolás, S.J. appointed Fr. Sosa as General Counsellor, based in Venezuela. In 2014, Fr. Sosa joined the General Curia community and took on the role of Delegate for Interprovincial Roman Houses of the Society of Jesus in Rome, which include the Pontifical Gregorian University, the Pontifical Biblical Institute, the Pontifical Oriental Institute, the Vatican Observatory, Civiltà Cattolica, and international Jesuit colleges in Rome.

Between 1996 and 2004, Fr. Sosa was provincial superior of the Jesuits in Venezuela. Before that, he was the province coordinator for the social apostolate, during which time he was also director of Gumilla Social Centre, a center for research and social action for the Jesuits in Venezuela.

Fr. Sosa has dedicated his life to research and teaching, particularly in political science. He has been a professor and member of the Council of the Andrés Bello Catholic Foundation and Rector of the Catholic University of Tachira (Venezuela). In 2004, he was invited as a visiting professor by the Latin American Studies Center at Georgetown University in the United States, while he was a professor in the Department of Venezuelan Political Thought of the Catholic University of Tachira.
Rev. Joseph Christie, S.J. is the Secretary for Higher Education of the Society of Jesus, and Chair of IAJU. He came to this position with a long and rich series of academic and administrative experiences. He has been the Director and Professor of Decision Sciences at XLRI – Xavier School of Management, Jamshedpur, one of the leading business schools in India. Earlier, for nearly two decades, he was associated with Loyola Institute of Business Administration (LIBA), Chennai as Professor, Dean and Director.

For many years, Fr. Christie was involved in the administration of his Province in various capacities: Convener / Coordinator of Ministries; Province Development Director; Acting Socius to the Provincial; and Local Superior.

Fr. Christie holds a Master’s in Mathematical Statistics from Madras University (India). He earned his MBA and Ph.D. in Business Administration with a specialization in Decision Sciences from Saint Louis University (USA).

With his expertise in strategic planning and evaluation, he has been involved in numerous studies both in India and abroad, on such topics as Province apostolic planning; diocesan pastoral planning; the Ignatian Scholars Project; and evaluations of institutions, programs and ministries.
ASSEMBLY SCHEDULE

Tues. Aug. 2 - Wed. Aug. 3: Arrival
*Residence hall will be open to receive early arrivals*

Wed. Aug. 3
*Registration desk opens at 1:00 PM (Robsham)*

1:00 PM - 4:00 PM: Pre-Conference Workshop on Democracy Under Threat (Robsham)

4:30 PM: Opening Eucharist (St. Ignatius Church)
*Mass with delegates of the International Federation of Catholic Universities, celebrated by Cardinal Seán Patrick O’Malley, OFM Cap., Archbishop of Boston*

6:00 PM: Opening Banquet (Conte Forum)

Thurs. Aug. 4

7:30 AM: Breakfast (Lower Live Dining Hall)

9:00 AM - 10:30 AM: Welcome from Secretary for Higher Education & Boston College President (Robsham)
*Keynote Address: Jesuit Superior General Rev. Arturo Sosa, S.J.*
10:30 AM - 10:45 AM: Break

10:45 AM - 12:00 PM: Plenary Session (Robsham)

**Task Force on Global Citizenship:** Jesuit Universities and the Formation of Global Citizens

12:00 PM - 1:00 PM: Lunch (Lower Live Dining Hall)

1:15 PM - 2:30 PM: Plenary Session (Robsham)

**Task Force on Solidarity with Migrants & Refugees:** What can Jesuit institutions do to ease suffering and advocate for hospitality?

2:30 PM - 3:00 PM: Break

3:00 PM - 4:30 PM: Plenary Session (Robsham)

**Task Force on Peace and Reconciliation:** How can Jesuit institutions contribute toward peace and reconciliation?

5:00 PM: Mass (St. Ignatius Church)

6:15 PM: Presentation of the winners of the 'Four Dreams' Student Film Contest (Robsham)

7:00 PM - 8:30 PM: Dinner (Lower Live Dining Hall)
Fri. Aug. 5

7:30 AM: Breakfast (Lower Live Dining Hall)

9:00 AM - 10:30 AM: Plenary Session (Robsham)
*Task Force on Environmental & Economic Justice: Becoming a "Laudato Si’ University"

*Presentation of the IAJU Report: “An Inspirational Paradigm for Jesuit Business Education”

10:30 AM - 11:00 AM: Coffee Break

11:00 AM - 12:15 PM: Plenary Session (Robsham)
*Report on the Role of Theology in Today’s Jesuit University: Promoting Theological Literacy

12:15 PM - 2:00 PM: Lunch (Lower Live Dining Hall)

2:15 PM - 3:30 PM: Group Breakout Sessions (245 Beacon)
*Delegates select one of the following sessions for group discussions:

*Magis Exchange Program
*Reinventing Jesuit Business Education
*Best Practices in Mission Integration & Formation
*Developing a *Laudato Si’* University Plan
*Reconciliation and Peace Centers
*African Jesuit Universities
*Secularism, Religious Pluralism, and the Jesuit University
*Solidarity with Migrants & Refugees
4:00 PM: Prayer Service (Margot Connell Recreation Center)

5:00 PM: Optional night out in Boston OR campus tour and dinner
(Please note: this particular dinner is only available for those who participate in the campus tour)

Sat. Aug. 6

7:30 AM: Breakfast (Lower Live Dining Hall)

9:00 AM - 12:00 PM: Meetings by Regional Associations (245 Beacon)
With attendance by Rev. Arturo Sosa, S.J.

12:00 PM - 12:15 PM: Group Photo

12:30 PM - 1:30 PM: Lunch (Lower Live Dining Hall)

2:00 PM - 4:00 PM: Plenary Session (Robsham)
Reports / feedback from presidents of the six regional associations

5:00 PM - 6:00 PM: Closing Liturgy (Margot Connell Recreation Center)
Celebrated by Jesuit Superior General Rev. Arturo Sosa, S.J.

6:30 PM: Closing Banquet (McElroy Commons)
LJAU Board Presentation of St. Peter Canisius Medals
This International Association of Jesuit Universities (IAJU) was founded on July 11, 2018 and approved by Rev. Arturo Sosa, S.J., Superior General of the Society of Jesus, in the Basilica of Loyola in Spain. Its purpose is to promote the health and flourishing of Jesuit higher education globally. It takes inspiration from the grand vision of St. Ignatius that is conveyed in his Spiritual Exercises. This vision is nothing less than a desire to follow Christ in His mission of reconciling all humankind and creation, “the entire world,” to the God and Father of our Lord Jesus Christ (GC 36, D 1, nr. 21).

Jesuit institutions of higher education play an important role in this mission. Their purpose is not only to educate individuals, but to “transform cultures and societies” (cfr GC 36, D 1, n. 34). IAJU is therefore a natural expression of the Society of Jesus’ way to engage in the world because “collaboration in mission expresses our true identity” (GC 35, D 6, n. 30).

Jesuit universities share the desire “to educate persons of integrity who will take up responsibility for themselves, for others, and for the earth that we all inhabit.” In the words of Fr. Sosa, a Jesuit university is "a form of ministry. Its purpose is to make the world a better place." IAJU is, then, an instrument at the service of the Superior General of the Society of Jesus and is established “to promote the development of a more just and humane world for the greater honor and glory of God.”

At the same time, IAJU is a platform that facilitates cooperation among its member institutions. It serves the regional associations of Jesuit institutions of higher education to enable them to work better, to share resources and experiences, and to promote sound practices that form Jesuits and lay colleagues in the Jesuit and Catholic mission of the institutions. It seeks to promote the humanistic tradition in education that has been a hallmark of Jesuit education throughout its more than 450 years of service to the Church and civil society. In sum, it desires to advance the search for truth in the promotion of faith, justice and reconciliation. Responding to the call of General Congregation 36, IAJU will become a network of solidarity that helps “to build bridges, to foster peace” (GC 36, D1 nr. 31) through the advancement of the intellectual and pastoral resources of its member institutions.
CHARTER

IDENTITY

IAJU is an association of Jesuit Catholic universities and institutes of higher education. Founded in 2018 and approved by the Fr. General, Arturo Sosa, of the Society of Jesus, the IAJU is recognized as the international advisory and coordinating body in the Secretariats of Jesuit Higher Education and, through him, to Father General and his Assistants in matters related to higher education and the intellectual apostolate.

MISSION AND PURPOSES

A. The mission of the IAJU is to contribute to the progress of the Society's apostolate of higher education through the application of its decrees and documents in order to promote the development of a more just and humane world for the greater honor and glory of God.

B. The purposes of the IAJU are:

1. To promote the collective reflection on the mission of Jesuit institutions of higher education in light of the Society's decrees and the writings of the Generals of the Society;
2. To promote collaboration between and among the networks of the Society's higher education institutions, between and among lay and Jesuit faculty and administrators, and between and among the various apostolates of the Society;
3. To represent the membership at international meetings and colloquia and to collaborate with other institutions and associations with common purpose, especially other associations of Catholic institutions of higher education;
4. To contribute to the development of Jesuit higher education and its mission through promotion of projects and programs that enhance the effectiveness and quality of these institutions, as well as, protecting their autonomy when necessary; and
5. To promote the expansion of Jesuit higher education for the marginalized and the poor whenever and wherever possible.

REPRESENTATION

A. Membership in the International Association is predicated on membership in the regional association of Jesuit higher education institutions. In each of the six regions of the Society, a formal association is, or shall be, established to encourage sharing of best practices, leadership development, broad discussions of common concerns and collective promotion of the identity and mission of Jesuit higher education in the region.

B. These regional associations are constituted to facilitate collaboration and networking among and between Jesuit institutions, as well as, between regions.

TYPES OF MEMBERS

A. Full members are those institutions with the following characteristics: legally established, degree granting, with a single or multiple faculties, sponsored by the Society of Jesus, with a commitment to reflection on human knowledge from the point of view of faith, especially the Catholic faiths, a deep and abiding commitment to the promotion of justice and reconciliation in the light of the Gospel. These characteristics should normally be embodied in the charter, mission statement, or bylaws of the institution. Its ties to the Society of Jesus should be explicitly stated in its public materials.

B. Associate members are those institutions doing higher studies, research and/or advocacy. Associated members are operated independently of a degree-granting institution, but dedicated to advancing the mission and agenda of the Society of Jesus.

THE GENERAL ASSEMBLY, THE BOARD OF DIRECTORS AND MEETINGS OF THE IAJU

A. An institutional member will be represented at the tri-annual General Assembly of the IAJU by the institution's chief officer, that is, its president or rector, or his or her designee. Delegates chosen by the Rectors/Presidents may also attend such convocations and meetings as invited. Each institution will have one vote on matters calling for a decision. General Assemblies may be called more frequently than every three years.

B. The Assembly is advisory to the Society of Jesus and its Father General through the Secretary for Higher Education. The Society of Jesus, through its Secretary for Higher Education, communicates its concerns and its priorities to the membership of the IAJU.

C. The Board of the IAJU will be composed of twelve members, two from each Conference, chosen by those attending the tri-annual Assembly. Normally, this will be the chair or president of the association and one other member or officer. The Secretary for Secondary Education and other Secretaries, as needed, will also be invited to attend Board meetings.

D. The Board will select, from among its members, a vice-chair and secretary to assist the Secretary who will chair the Board. Bylaws will be created to define the duties of the board and its officers. The Secretary for Higher Education will chair the General Assembly's meetings. Bylaws for the General Assembly will also be created to guide the deliberations of the Assembly and to define its responsibilities and relationship with the Society.

E. The Board of Directors will meet at least once annually to advise the Secretary for Higher Education of the Society on matters of the Society's higher education planning and strategy, educational policy, mission and identity development, and for planning the tri-annual meeting of the association.

LOYOLA, SPAIN / JULY 11, 2018

Arturo Sosa, SJ
Superior General, Society of Jesus

Michael J. Garanzini, SJ
Secretary for Higher Education, Society of Jesus
THE JOURNEY FROM DEUSTO TO BOSTON COLLEGE
The International Association of Jesuit Universities (IAJU), comprised of six regional associations, was established at the University of Deusto in Spain in 2018. Jesuit Superior General Rev. Arturo Sosa, S.J. and former Secretary of Higher Education, Rev. Michael J. Garanzini, S.J., signed the founding IAJU Charter, along with representatives of each of the six member associations. The Charter includes a statement of identity that describes IAJU as “the international advisory and coordinating body of the Secretariat of Jesuit Higher Education.”

Prior to the Deusto Assembly, Task Forces were appointed to present position papers on proposed priorities for IAJU. In groups, participants shared best practices and learned how these priorities would be addressed by their institutions:

1. **Civic and Political Leadership Formation**: To promote formation programs for civic and political leaders to better serve the common good, stressing the responsibility of the political class to build sustainable, humane and just societies, while incorporating Catholic Social Teaching in curricula.

2. **Solidarity with Migrants and Refugees**: To expand our efforts to bring higher education to the marginalized and the disadvantaged through access to our institutions and through collaboration with such organizations as Jesuit Refugee Service that seek to bring quality education and degree programs to those who are displaced and/or lacking access to quality higher education.

3. **Integrated Economic and Environmental Justice**: To promote awareness and a sense of urgency for an integrated economic and environmental justice through education and advocacy in all of our schools.
4. **Formation of Lay and Jesuit Leadership**: To increase our efforts to better preserve and develop the Ignatian character of our schools through the formation of lay and Jesuit leadership.

5. **Interfaith Dialogue**: To promote interfaith dialogue and collaboration on our campuses, and address the challenge of secularism and materialism that negates the importance of faith for full human and social development.

6. **Peace and Reconciliation**: To promote the study and practice of peace and reconciliation through programs that build bridges and teach critical skills at our universities.

Over the past four years, these Task Forces, in addition to organizing seminars & conferences, have initiated some commendable programs: **Global Citizenship Fellows Program; Magis Exchange Program; and Laudato Si’ Universities.** In addition, two more Task Forces were initiated: **Task Force on Theology Education** and **An Inspirational Paradigm for Jesuit Business Education**.

What do we hope to achieve during this year's Assembly? **Our objective is to discern the direction that Jesuit higher education should take in the future, particularly during the next three to five years.** What should be our priorities? In particular, how do we support critically important higher education efforts and institutions in those places where education is critically needed but under enormous pressure (eg., Africa, Central America, South Asia, Lebanon and the Middle East)? The outcomes from this Assembly will help us to reformulate our strategic plan.

On August 4 - 5, each Task Force will give a panel presentation and propose recommendations for the Assembly. On August 6, Assembly delegates will meet by region and deliberate on the recommendations proposed by the Task Forces (delegates are also welcome to propose new programs).

By the end of the Assembly, we would like to come away with a set of concrete projects and tasks (which could be accomplished at the conference level and the global level) for IAJU to address over the next three to five years. We look forward to working with you during our time together at Boston College.
Pre-Assembly Workshop on Democracy Under Threat

Wed. Aug. 3: 1:00 PM - 4:00 PM (Robsham)


Facilitator: Dr. Francisco Urrutia
Executive Secretary, AUSJAL
Introduction
Moderator: M.S. Jimena Dávila, Director of International Relations, Pontifical Catholic University of Ecuador

Presentation: “AUSJAL’s scientific and advocacy contribution and challenges to face the crisis and fragility of democracy in Latin America”

- Rev. Luis Arriaga, S.J., President, AUSJAL and Iberoamericana University (Mexico)
- Dr. Ángel Álvarez, Researcher, Andrés Bello Catholic University (Venezuela); Coordinator of AUSJAL’s Observatory on Democracy in Latin America

Responses to Presentation / Q&A
Moderator: M.S. Jimena Dávila

- Dr. Michelle Bachelet, High Commissioner for Human Rights, United Nations (Chile / Switzerland)
- Rev. Mathew Carnes, S.J., Associate Professor and Director of the Center for Latin American Studies, Georgetown University (USA)

Coffee Break

Presentation: "Contributions to face the crisis and fragility of democracy in the world"
Moderator: Dr. Linda LeMura, President, Le Moyne College (USA)

- Dr. Carla Eddé, Vice President for International Affairs, Saint Joseph University (Lebanon)
- Dr. Thomas Banchoff, Vice President for Global Engagement and Director, Berkley Center for Religion, Peace, and World Affairs, Georgetown University (USA)
- Rev. Joye James, S.J., Former Secretary, JHEASA (Jesuit Higher Education Association of South Asia)
- M.A. Sophia Opatska, Vice Rector for Implementation of UCU Strategy, Ukrainian Catholic University
- Rev. François Pazisnewende Kaboré, S.J. President, Association of Jesuit Colleges and Universities in Africa and Madagascar and Kosyam Jesuit University of Science (Burkina Faso)
- Dr. Eka Priyatma, Chair, Association of Jesuit Colleges and Universities in Asia Pacific

Q&A and perspectives on IAJU’s contribution to democracy in the world
Moderator: Dr. Linda LeMura, President, Le Moyne College
I. Plenary Session Descriptions

Thursday, August 4 - Friday, August 5
A. GLOBAL CITIZENSHIP: JESUIT UNIVERSITIES AND THE FORMATION OF GLOBAL CITIZENS

Thurs. Aug. 4: 10:45 AM -12:00 PM (Robsham)

This panel will feature students from Jesuit institutions across the world who participated in a pilot of the IAJU Global Citizenship Fellows Program during the 2021–22 academic year. A project of the Task Force on Global Citizenship, the program has engaged 31 students from 19 universities in 16 countries to explore the idea and practice of global citizenship. The student fellows on this panel will relate their takeaways from six Zoom dialogues and shared lectures and readings on such global challenges as climate change, development, and peacemaking. The Task Force will propose next steps for discussion, including the possibility of curricular modules on global citizenship that might be integrated into existing courses at Jesuit institutions around the world.

Suamein Palacio
St. John’s College (Belize)

Amnis Vigan, Center for Research & Action for Peace
(Ivory Coast)

Elena Pérez Velasco,
Universidad Loyola Andalucía (Spain)

TJ Alcantara, Ateneo de Manila (Philippines)

Helena Faustina Trisunyata,
Sanata Dharma University (Indonesia)

Tom Bancroft, Georgetown University (USA)
Proposed Next Steps
Feedback from the pilot IAJU Global Citizenship Fellows program, as well as the panel presentation and discussion at the 2022 IAJU assembly, might inform a wider Global Citizenship Curriculum Project to foster the teaching of global citizenship across the global Jesuit network of nearly two hundred colleges and universities. For example, the lectures, readings, and discussion questions prepared for the 2021–22 program might be revised and folded into a two-week (six hours) global citizenship module to be shared across the IAJU network beginning in the spring 2023 semester. Faculty teaching around the world would have the opportunity to integrate the module into existing courses. Students in those courses in a given semester could engage one another in global Zoom dialogues on topics ranging from climate change to development, adding an international dimension to their on-campus experiences.

If funding is available for travel, students taking the modules might apply for future iterations of the Global Citizenship Fellows Program, enabling a smaller group each year to complement their online interaction with in-person dialogues and activities at a host IAJU university. Faculty teaching the modules in their classes around the world might have the opportunity to confer with one another via Zoom – or in person – to advance pedagogy on global citizenship across the Jesuit network and explore potential research collaborations.

The goals of the IAJU Global Citizenship Fellows Program and a potential Global Citizenship Curriculum Project are to advance education and intercultural dialogue in a critical area; to strengthen collaborative ties across Jesuit colleges and universities; to embody the Jesuit mission of education in service to the world; and to raise the profile of IAJU as an innovator in global higher education.

For more information, please contact Ryann Craig, Director of Student Programs, Berkeley Center for Religion, Peace, and World Affairs at Georgetown University (USA): Ryann.Craig@georgetown.edu.

IAJU Task Force Webpage: iaju.org/working-groups/task-force-global-citizenship Program Webpage: berkeleycenter.georgetown.edu/projects/iaju-global-citizenship-fellows-program
B. SOLIDARITY WITH MIGRANTS & REFUGEES: HOW CAN JESUIT SCHOOLS EASE SUFFERING & ADVOCATE FOR HOSPITALITY?

Thurs. Aug. 4: 1:15PM - 2:30PM (Robsham)

Panelists: Stephanie Russell (USA); Rev. Alberto Ares Mateos, S.J. (Spain); Delia Popescu (USA); Rev. Rampe Hlobo, S.J. (South Africa); Arnout Mertens (Italy); María Vidal de Haymes (USA); Rev. David Hollenbach, S.J. (USA); Ferishta Sardary (Jesuit Worldwide Learning)

According to the United Nations High Commissioner for Refugees (UNHCR), the “100 million people forcibly displaced worldwide represents 1% of the global population and is equivalent to the 14th most populous country in the world.” This is both an unprecedented number of displaced persons and a staggering human rights crisis. Refugees, migrants, and other displaced persons face immense barriers to mobility, safety, and full inclusion in their host communities. Faced with the twin struggles of food and housing insecurity, they also live without basic health care, opportunities for education, legal support, and sustaining employment. Many have been victims of trauma and need mental health services; women and children are at particular risk. Often, host communities know little or nothing about the culture(s) of displaced persons, and are thus ill-equipped to provide support. What may have begun as a compassionate response easily devolves into a xenophobic demonization of refugees as the “other,” who are perceived to threaten a host country’s way of life. These pressures increase as the number of displaced persons skyrockets, globally.

What can Jesuit schools do in response? The Universal Apostolic Prefecture to “walk with the poor, the outcasts of the world, those whose dignity has been violated, in a mission of reconciliation and justice” compels all IAJU members to respond in solidarity, and from the heart of our shared mission. Many IAJU schools have paved the way toward this kind of solidarity through academic programs, hospitality initiatives, service-learning, and focused research, but there is much more to be done. By committing together to solidarity with migrants and refugees and better coordinating our efforts, we can respond more effectively to the needs of our sisters and brothers and extend God’s compassionate hand more faithfully to them.

Support for Schools’ Efforts

The IAJU Task Force on Solidarity with Migrants and Refugees was assembled with the objective of helping every institution of Jesuit higher education to make a serious, articulated commitment to the wellbeing of migrants and refugees, in the context of their institution’s local realities and strengths. In support of this goal, the Task Force is providing for Assembly participants and their schools:

- A set of Shared Principles for engaging the inter-apostolic work of IAJU schools with JRS and other apostolates of the Society serving displaced persons;
- A video on Solidarity with Migrants and Refugees;
• An IAJU Migration Research Directory for scholars to share their work and collaborate with each other across regions and academic disciplines;
• A Compendium of Best Practices in Solidarity with Migrants and Refugees where schools can learn about each other’s initiatives, and to which all IAJU schools are asked to contribute; and
• Presentations on three Demonstration Projects, illustrating ways IAJU schools might link their academic resources to the needs of migrants and refugees.

Interdisciplinary Demonstration Projects
The following projects are by no means exhaustive. Rather, they are meant to inspire creativity on how solidarity can be expressed by Jesuit schools, and how partnership with other Jesuit apostolates can enrich those commitments. The projects include:

A. Partnerships between Jesuit Universities & Apostolates Serving Refugees
By creating links between Jesuit universities in Mexico and the United States with Jesuit Refugee Service, Jesuit Migrant Service (Mexico) and Catholic Charities, important collaborative projects have been initiated and sustained. Through them, migrants and refugees now have access to psychosocial, pastoral, medical, legal, and other resources to ease their burdens – and Jesuit university students can learn from the experiences of displaced persons at shelters, meal programs, legal clinics, and other refugee-serving projects along the U.S.-Mexico border. Well beyond service-learning, these encounters are changing the universities’ understanding of their curricula and potential for solidarity.

B. Proyecto Hospitalidad – University-Province Partnerships
Hospitality is a value that has mobilized the work of our universities in Spain and Latin America. Hospitalidad.es and SoyH are two clear examples of how universities have joined with the apostolates of other sectors to provide a stable community, practical experience, and wrap-around care for migrants and refugees. The project engages faculty, staff and students in university-wide service and solidarity, a model that has been adapted by other Jesuit universities.

C. Scholarship as an Expression of Solidarity
Jesuit university scholars have pursued extensive research on the attitudes of Catholics toward migrants and refugees, based on race, class, ethnicity, education, and income – and are now expanding their country-specific research to include international data sets. Outcomes, to date, demonstrate a discontinuity between Catholicism’s historic support of displaced persons and current attitudes among those who identify as Catholic. Knowing what drives negative attitudes toward refugees and migrants can be the first step in creating resources for faith communities, civic leaders, and others to combat xenophobia.

IAJU Task Force Webpage: iaju.org/working-groups/solidarity-migrants-and-refugees
Jesuit schools and ministries have been called to commit to the mission of reconciliation (with God, with ourselves, between conflicting parties, and with creation). The need for healing and reconciliation in a world suffering from violence and injustice, therefore, also represents a call for us to commit to this mission with our resources in research and education. The IAJU Task Force on Peace and Reconciliation focuses on this call by initiating and sustaining processes of shared discernment on the role of Jesuit universities and centers of tertiary learning in the mission of reconciliation for the Society of Jesus:

- Mapping and networking among existing initiatives and best practices on reconciliation in the context of Jesuit institutions;
- Providing tools to inspire sensitive and committed students in the mission of reconciliation and conflict transformation;
- Promoting transdisciplinary approaches to research, education and transfer of knowledge with those victims whom we serve;
- Stimulating the creative and critical interactions of Jesuit universities and centers of higher learning with other actors in the field of reconciliation;
- Inviting Jesuit universities and centers of higher learning to coherently reflect within their own organizations on reconciliation;
- Exploring the role of Ignatian spirituality in the process of reconciliation;
- Building learning communities of practice to improve our concrete actions (including advocacy) at the service of reconciliation.
To achieve these goals, the Task Force has initiated and sustained processes of common discernment at three levels:

1. Mapping and Geo-viewer: The mapping of existing initiatives allows us to identify where the efforts of universities are concentrated and which practices embody our understanding of Ignatian reconciliation, while inspiring universities to engage in reconciliation initiatives and to share best practices with each other.

2. Learning and Discerning Communities of Reconciliation Practices: The Task Force has initiated, convened, and sustained two initiatives to foster networking and collaboration, organized as common discernment processes:

2.1. ReconciliaNet (Worldwide Reconciliation Network): A network of various institutions and initiatives worldwide, not limited to academic contexts, involved in various types of reconciliation in diverse contexts. After meeting during the 2021 IAJU International Conference on Ignatian Reconciliation, participants now meet every three months via Zoom to share best practices, collaborate, and reflect on the specificity of Ignatian reconciliation.

2.2. JesPRI (Jesuit Peace and Reconciliation Institutes): This collaborative initiative focuses on specific academic institutions, centers, chairs and departments in tertiary education, which specialize in peace studies; conflict transformation; mediation; healing; trust-building; transitional and restorative justice; forgiveness; and reconciliation. It aims at setting up both regional (according to Conferences of Provincials) and worldwide collaboration in synergies at the service of the Jesuit and Catholic mission of reconciliation. Special attention will be paid to the common and added value of the Ignatian tradition through discernment, research, education, and transfer of knowledge.

3. Reflection on Ignatian Reconciliation: In its initiatives, the Task Force has facilitated a reflection on the specific contribution of Ignatian reconciliation. Concretely, we have addressed the question: What is reconciliation in the context of the Jesuit mission? An answer to this complex question has been offered in the volume of proceedings from the 2021 IAJU International Conference on Ignatian Reconciliation: tienda.comillas.edu/conferencia-internacional-de-reconciliacion-ignaciana.html.

Please feel free to share your initiatives, or your willingness to encounter partners in the international mission of reconciliation: tfreconciliation@aju@gmail.com.

IAJU Task Force Webpage: iaju.org/working-groups/peace-and-reconciliation
Learnings on networking

Good networking relies on building solid and caring relations, discerning shared purpose, designing good communication, identifying, mapping and sharing good practices; unfolding a sustainable shared roadmap of collaborations among different actors.

Purpose of ReconciliaNet

To build a learning community of practice where we share our diverse commitments, discover ways to support each other, reflect on the mission of reconciliation in the Society of Jesus, discern the added value of Ignation perspective on reconciliation, develop a constructive interaction with Jesuit institutions of higher education, join advocacy at the service of those suffering violence, and discern priorities and regional challenges.

"Reconciling" Universities: task identified

Among the participants in ReconciliaNet we find academics in our institutions and other practitioners in their interaction, they encourage Jesuit institutions of higher learning to promote a transdisciplinary approach to reconciliation; to take into account socio-political realities; to bring community reconciliation processes into the classrooms; to research Ignation reconciliation.

ReconciliaNet

WORLDWIDE RECONCILIATION NETWORK OF JESUIT-RELATED INSTITUTIONS AND OTHER INITIATIVES INVOLVED IN PEACEBUILDING AND RECONCILIATION

Reconciliation: regional challenges to be discerned (work in progress)

- CANADA AND THE UNITED STATES
  - Marginalized, excluded, and vulnerable people (including native peoples, migration, and racism)
  - Environmental crisis
  - Erosion of the sense of trust in ideologies, communication and social media

- EUROPE AND NEAR EAST
  - Political and economic polarization
  - Migitations
  - Intergenerational tensions
  - Environmental crisis

- ASIA PACIFIC
  - Interstate tension
  - Crisis of political structures
  - Environmental crisis linked

- LATIN AMERICA AND THE CARIBBEAN
  - Migrations, refugees
  - Polarization and violence
  - Diversity
  - Human rights

- AFRICA AND MADAGASCAR
  - Socio-economic exploitation of natural resources
  - Intercultural conflicts
  - Armed conflicts

- SOUTH ASIA
  - Political, religious, and caste polarization
  - Migration
  - Democracy
  - Impoverishment

- Regional challenges in constant dialogue and discernment emerging from the mapping and the apostolic planning of provinces and conferences.

Jesuit Peace and Reconciliation Institutes - JesPRI

PROPOSAL IN DISCERNMENT

Collaboration of academic institutions, centers, chairs and departments specialized in peace studies, conflict transformation, mediation, healing, memories, trust-building, transitional and restorative justice, forgiveness, reconciliation, etc.

Purpose of JesPRI

JesPRI concentrates on discerning the mission of reconciliation in the Society of Jesus in the context of Jesuit academic endeavor through its tasks of research, teaching and transfer of knowledge, with a focus on the area of peacebuilding and reconciliation. JesPRI has a worldwide scope, while respecting concrete regional reconciliation challenges sensitive to the six different contexts of the conferences of provincials.

Calls and challenges emerging in the consultations to be discerned

- Clarifying the role(s) of universities in the mission of reconciliation
- What is the added value of a worldwide connection in the mission of reconciliation?
- Systematic and critical construction of shared narratives and methodologies on reconciliations
- Priority subjects of reconciliation: youth, the excluded and marginalized, migrants and refugees, creation, victims and perpetrators, etc.
- What does the Ignation perspective add to the narrative(s) on reconciliation(s)?
- Governance of JesPRI: how will we organize ourselves?
D. ENVIRONMENTAL & ECONOMIC JUSTICE: BECOMING A "LAUDATO SI’ UNIVERSITY"

Fri. Aug. 5: 9:00 AM - 10:30 AM (Robsham)

As the ecological/social crisis intensifies, Jesuit institutions are being asked to support Pope Francis’ call to action by joining the ‘7-Year Journey Toward an Integral Ecology.’ This presentation will outline the Journey process, invite participation, and offer early experiences from four Jesuit universities.

This session will also include a presentation by Rev. Nicky Santos, S.J. on "An Inspirational Paradigm for Jesuit Business Schools.”

Nancy Tuchman, Loyola University Chicago (USA)
Michael Schuck, Loyola University Chicago (USA)
María Eugenia Ibarrarán, Ibero. Puebla (Mexico)

Chinyere Oparah, University of San Francisco (USA)
Alice Kaswan, University of San Francisco (USA)
Rev. Roberto Yap, S.J., At. de Manila (Philippines)

James Campbell, S.J., Hekima University College (Kenya)
Rev. Nicky Santos, S.J., Creighton University (USA)
The Church under Pope Francis has taken a global leadership role in promoting environmental and economic justice. The encyclical, *Laudato Si’*, captured the respect of world leaders and the enthusiastic support of everyone seeking solutions to the growing ecological crisis and economic inequality within and between nations. By linking the environmental crisis to its roots in economic forces and calling for an integral ecology, the Church has made bold moves toward care for our common home. Since 2018, the Environmental and Economic Task Force has supported and advanced the environmental and social vision of Pope Francis through several ongoing and new projects:

**7-Year Journey Toward Integral Ecology**
In 2020, Pope Francis announced the creation of the *Laudato Si’* Action Platform website ([laudatosiactionplatform.org](http://laudatosiactionplatform.org)) and its action counterpart, the *7-Year Journey Toward Integral Ecology*. To bring the Society of Jesus into assistance on these important projects, the E&EJ Task Force made immediate contact with the Vatican Dicastery for Promoting Integral Human Development and offered aid to the Church in its outreach efforts to universities on these initiatives. Since 2021, the Task Force has led the Universities Working Group for the Vatican Dicastery, coordinating efforts at enlisting both religiously and non-religiously affiliated universities to Pope Francis' *7-Year Journey Toward Integral Ecology*.

**University Pathways**
As an aid for universities considering and implementing Pope Francis' *7-Year Journey Toward Integral Ecology*, the E&EJ Task Force coordinated a group of more than 40 scholars from around the world to create the University Pathways website, *Laudato Si’* University Working Group ([laudatosiuniversities.com](http://laudatosiuniversities.com)). This is a constantly updated website with technical and content volunteers from four Jesuit universities.

**University Students Speak**
The E&EJ Task force has been regularly engaging students at Jesuit universities to create videos supporting university participation in the *7-Year Journey* and, more specifically, emphasizing the importance of the *Journey* goals. On June 17, 2022, a set of seven 2-minute videos from students at Universidad Pontificia Comillas, Antonio Ruiz de Montoya University, Sanata Dharma University, Universidad Iberoamericana Puebla, and Loyola University Chicago was released to a global audience on the *Laudato Si’ Action Platform*. See the University Pathways *Laudato Si’* Action Platform on YouTube to learn more ([youtube.com/channel/UCEBl6CwQ03j6-vy65v7j_6Q](https://youtube.com/channel/UCEBl6CwQ03j6-vy65v7j_6Q)). The Task Force continues this effort at facilitating university student voices.
Climate Change Conference
Since the Deusto Assembly in 2018, the E&EJ Task Force has supported two Loyola University Chicago Climate Change Conferences (CCC). The topic of the 2021 CCC was Accompanying Youth to a Hope-Filled Future. The 2022 CCC topic was The Intersection of Climate Change, Human Health, and Justice. Future E&EJ Task Force-supported conferences are being planned in collaboration with other Jesuit Universities.

Learn more: luc.edu/sustainability/initiatives/climatechangeconference

EcoJesuit
The E&EJ Task Force works in supportive collaboration with EcoJesuit. Since the Deusto Assembly, EcoJesuit has contributed to the third priority of the IAJU Strategic Plan as a way of moving toward an integral ecology. Examples of this contribution include:

- Supporting initiatives at Jesuit educational institutions, such as a dialogue series on agroecology and food justice with Santa Clara University; tUrn Climate Weeks; and a video submission by indigenous youth in Mindanao, Philippines at the Loyola University Chicago 2021 Climate Change Conference.
- Accompanying youth through a global dialogue series with young people on their perspectives for a better world, as part of the Economy of Francesco global process, and participating in both the COP26 Pilgrimage: On the Way to Change and the Eco-pilgrimage led by the World Union of Jesuit Alumni.
- Engaging policy and participation at the UN through events organized at COP25 in Madrid and COP26 in Glasgow, as well as a side-event for the 20th Session of the UN Permanent Forum on Indigenous Issues (UNPFII).

Healing Earth: Teach the Teachers Workshops
A new E&EJ Task Force project is a collaboration with AUSJAL to train facilitators for teacher use of the IAJU-supported online integral ecology textbook, Healing Earth (healingearth.ijep.net). Planning is currently underway for a workshop webinar in October 2022.

IAJU Task Force Webpage: iaju.org/working-groups/environmental-and-economic-justice
E. THE ROLE OF THEOLOGY IN TODAY’S JESUIT UNIVERSITY: PROMOTING THEOLOGICAL LITERACY

Fri. Aug. 5: 11:00 AM - 12:15 PM (Robsham)

This session will focus on a thought paper prepared by a group of theologians from a variety of Jesuit institutions and diverse areas of theological expertise. (See full description in Report section.)

Presenters: Rev. James Hanvey, S.J., Secretary for Faith, Society of Jesus; Rev. Peter Folan, S.J., Department of Theology, Georgetown University (USA); Susan K. Wood, SCL, Regis College (Canada)

II. Group Breakout Session Descriptions

Fri. Aug. 5: 2:15 PM - 3:30 PM
A. MAGIS STUDENT EXCHANGE PROGRAM

What is the Magis Exchange program? How is this IAJU signature project transforming its participating institutions, while answering Fr. Sosa’s call to educate global citizens? This intends to be an informative and working session featuring the Magis Exchange Task Force and presidents of participating schools who will share their experiences and reflections on the first three years of the program. All attendees will be invited to reflect together on how we can collaborate to make this a more sustainable, transformative and more global program. This is an appropriate session for IAJU Assembly delegates who are considering joining the Magis Exchange program (a short description of the application process will be provided).

Facilitators: Magis Exchange Task Force; Presidents of participating schools

B. REINVENTING JESUIT BUSINESS EDUCATION

In this session, we will discuss ways that the report, "An Inspirational Paradigm for Jesuit Business Education," proposes a renewal of Jesuit business education by reshaping our curricula while putting the Ignatian pedagogical paradigm at the center. Research reinforces the importance of this approach and the essential role of immersive community engaged learning, including direct contact with the poor and excluded.

Facilitators: Rev. Nicky Santos, S.J., Creighton University (USA); Cristina Gimenez Thomsen, ESADE (Spain); Mr. Dominic Chai, S.J., Jesuits West Province (USA); Dr. Donna Rapaccioli, Fordham University (USA)

C. BEST PRACTICES IN MISSION INTEGRATION & FORMATION

This session will present the IAJU Best Practices in Jesuit Higher Education program. Participants will learn about the positive contributions of the program to mission integration and academic excellence of the participating institutions. Participants will also discuss the future goals for strengthening the initiative and creating a community of practice and learning in mission integration in Jesuit higher education. The session will include a video presenting testimonials from faculty members.

Facilitator: Dr. Susana Di Trolio Rivero, Executive Secretary, Kircher Network: Jesuit Higher Education Network in Europe and the Near East
D. DEVELOPING A LAUDATO SI’ UNIVERSITY PLAN

Participants will receive details on Pope Francis’ ‘7-Year Journey Toward an Integral Ecology’: gaining university ‘buy in’; forming a Laudato Si’ committee; moving toward commitment and enrollment; how to respond to the Laudato Si’ Action Plan (LSAP) dashboard assessment; creating a reflection document; and how to develop a LSAP.

Facilitators: Dr. Nancy Tuchman, Loyola University Chicago (USA); Dr. Michael Schuck, Loyola University Chicago (USA)

E. RECONCILIATION AND PEACE CENTERS

This session will focus on the projects initiated by the Task Force on Peace and Reconciliation. Participants will discuss the unique contribution of Ignatian Spirituality to reconciliation, and learn about ReconciliaNet (worldwide reconciliation network) and JesPRI (Jesuit Peace and Reconciliation Institutes). Participants will be invited to discuss future goals and efforts for strengthening these different initiatives in their institutions and regions.

Facilitators: Maria Camila Mantilla Vivas, Javeriana Cali (Colombia); Rev. Elías López Pérez, S.J., Comillas Pontifical University (Spain)

F. AFRICAN JESUIT UNIVERSITIES

The Association of Jesuit Colleges and Universities in Africa and Madagascar (AJCU-AM) is the youngest of the six regional associations comprising IAJU. About 75% of the 1.4 billion people living in Africa are under the age of 35. The African youth population is thus both an opportunity and a challenge for engagement. This session will provide an opportunity to learn more about the Jesuit institutions of higher education in Africa and their programs, as well as potential areas for collaboration.

Facilitators: Rev. François Pazisnewende Kaboré, S.J., Chair, AJCU-AM; Rev. Kizito Kiyimba, S.J., Vice-Chair (AJCU-AM)
G. Secularism, Religious Pluralism and Jesuit Universities

Participants will be invited to describe specific situations at their colleges or universities when they perceived Jesuit values were confronted by secularism or religious pluralism. How did they feel? What did they do? What were the ideas (implicit or explicit) that triggered these confrontation(s)? We will then offer ideas and pedagogical practices to address similar situations in ways that may enhance both the best of Jesuit values and the best of secularization/religious pluralism.

Facilitators: Rev. Pep Mària, S.J., ESADE (Spain); Megan Hopkins, Boston College (USA)

H. Solidarity with Migrants & Refugees

The Task Force invites you to continue the conversation on how your university can more explicitly support migrants and refugees in a spirit of hospitality and hope. Join us for a “walk-about” to explore current and future university projects, speak with leaders from refugee and migrant-serving apostolates; and explore IAJU resources that will reinforce your efforts. We are here to encourage your initiatives, learn from each other, and cultivate an international community of true solidarity.

Facilitators: Stephanie Russell, AJCU (USA); Rev. Alberto Ares Mateos, S.J., Instituto Universitario de Estudios sobre Migraciones, Comillas (Spain)
III. Reports

Supporting Documents for Friday Sessions
A. Reflections on the Role of Theology in Today’s Jesuit University

Task Force Members: Rev. James Hanvey, S.J., Secretary for Faith; Hille Haker, Loyola University Chicago (USA); Susan K. Wood, SCL, Regis College (Canada); Rev. Dominic Tomuseni, S.J., Hekima (Kenya); Rev. Gerry Whelan, S.J., Pontifical Gregorian University (Italy); Rev. Bagus Laksana, S.J., Sanata Dharma (Indonesia); Rev. Luis Felipe Navarette, S.J., Javeriana (Colombia); Rev. Joseph Mueller, S.J., Santa Clara University (USA); James McCartin, Ph.D., Fordham University (USA); Rev. Peter Folan, S.J., Georgetown University (USA)

This thought paper was prepared by a group of theologians from a variety of Jesuit institutions and diverse areas of theological expertise. The group worked for a year through Zoom discussions and presentations. Finally, a sub-group was responsible for the first draft which was then reviewed by the entire group. Our hope is that you will enrich our work with advice and critique.

The general aim of this paper is to initiate reflection and dialogue on the way that theological education and the discipline itself are important components of the renewal and advancement of the mission of Jesuit higher education. Thus, our first question is whether the paper achieves this goal. Our second question is whether we have missed any important points or misrepresented any crucial issues. We welcome your reflections on one or both of these matters.

Context: Identity, Secularization, Privatization, Marginalization

Jesuit universities find themselves in very particular contexts depending upon their geographical location. The same is true of the Church. As never before, the Catholic university must give an account of itself in an environment of religious pluralism. In some places, the co-existence of multiple truth claims is adjudicated within a more-encompassing neutral secularism, and Catholic identity finds itself adrift. Here, an ever-present danger is the privatization of religion and the relativization of truth claims expressed in the attitude that “it’s all opinion, anyway.” In other parts of the world, the Catholic university may find itself as a religious minority where the challenge is to maintain strong identity and distinctiveness in the face of opposition. In still others, Catholicism may represent a religious majority with the accompanying temptation to a complacency associated with power and prestige despite the resentment of minority voices.
Each of these four dimensions, or contexts, presents unique challenges to the place of theology within the university. For the first, the challenge is establishing the relevance of theology and its place in the academy. For the second, the challenge is maintaining the importance of symbols of religious identity. For the third, the challenge is resisting the relegation of theology to the private, individual sphere. For the fourth, the challenge is accompanying people at the margins of power structures and recovering a servant model of discipleship.

The role of religion in society is at times deeply ambiguous. Not infrequently, theology and religion can be co-opted for political purposes within culture wars, becoming the pawns of competing political parties, or ideologies. Theology, along with the liberal arts, is in danger of falling victim to a technocratic approach to education in a consumerist and profit-driven environment. Nevertheless, theology is integral to the set of ideas, values, and symbols that constitute a culture. Indeed, it participates in the transformation of culture according to Christian values when it assists the university in forming women and men capable of negotiating pluralism and fostering dialogue across differences.

I. Identity and Mission of the Jesuit University

Almost from the beginning, the Society of Jesus was committed to education at the highest level. It received its official recognition in 1540 from Pope Paul III and was limited to just sixty members, virtually all of whom had significant theological training. By 1548, the Society had founded its first ‘university’ at Messina, and by 1551, just eleven years after its foundation, St. Ignatius established the Collegium Romanum. What is extraordinary is the rapid expansion of the Society into higher education which continues today.

The foundation of universities also had a significant impact upon the Society’s identity and the way it envisaged its mission. Originally, Ignatius and his companions saw themselves as itinerant missionaries available to be sent anywhere in the world by the Pope or the Superior General of the Society. The foundation of universities and colleges committed the Society to the intellectual apostolate which meant engaging not only the geo-political frontiers of a changing world order, but also the intellectual and theological frontiers in the crucible where cultures are formed. This missionary nature of the Society forged for this time new understandings of the world and humanity.
The Society quickly came to appreciate that there was no contradiction between its evangelical and ecclesial mission, and the search for knowledge, truth, understanding and virtue that lies at the heart of the whole human endeavour. The Jesuit university has a mission which is more than achieving academic distinction or securing its financial security. It testifies that the human person cannot be reduced to material, economic, social or political categories. It proclaims that the human person possesses a spiritual life and a transcendent dignity ultimately guaranteed by God, regardless of the person’s particular situation or beliefs. In this light, the mission of the Jesuit University is to form women and men—the whole of them. Of course, like all universities, the Jesuit university is committed to rigorous critical and creative enquiry as well as inter-disciplinary reflection. But it makes this commitment in the light of a faith that demands spiritual discernment and ethical praxis.

From the very beginning, the Society understood theology to be at the centre of its intellectual mission and educational enterprise. This can be seen in the sustained reflection of the Society upon the holistic nature of the university’s mission, especially as that reflection appears in the decrees of its General Congregations and the writings of its Superiors General since Vatican II. These texts describe the essential characteristics of a Jesuit university, calling special attention to these three:

I. Jesuit universities must serve the wider community beyond its borders:
“The Universities and institutions of higher learning play an increasingly important role in the formation of the whole human community, for in them our culture is shaped by debates about ethics, future directions for economics and politics, and the very meaning of human existence. Accordingly, we must see to it that the Society is present in such institutions, whether directed by itself or by others, in so far as we are able to do so. It is crucial for the Church, therefore, that dedicated Jesuits continue to engage in university work” (GC33, d.1 no.44. cf. GC32, d.2 no 11).

II. Jesuit universities must be capable of and willing to critique the societies in which they are embedded:
“We must continue to work strenuously, with imagination and faith and often under very difficult circumstances, to maintain and even to strengthen the specific character of each of our institutions of higher education both as judgement and as university, and bring it about that both of these aspects always remain fully operative” (CG 34, d.17, no 12).

III. Jesuit universities operate from a faith tradition out of which the promotion of justice is a necessary constituent element.
“Universities of the society, participating in its mission, must discover in their own proper institutional forms and authentic purposes specific and appropriate area, consonant with their nature, for fostering the faith that does justice” (GC34, d.17. no 7).
What then are the implications of these characteristics for their curricular and co-curricular programs? Since their founding Jesuit universities have prepared and promoted a genuine transformation of the students entrusted to their care. It follows then that, Jesuit universities prepare students to devote themselves to building a more just and peace-filled world through their own work and through their collaboration with others. In the words of Fr. Kolvenbach, “The real measure of our Jesuit universities lies in who our students become.” They must become conscientious, competent, compassionate, and committed. Theology plays a key role in this becoming.

II. What is Catholic Theology Today?

_Theology After Vatican II_

Catholic theology went through an epochal change during Vatican II (1962–1965). Prior to this, theology involved a series of answers to questions that seminarians might encounter as priests. For the lay student, “theology” meant basic catechesis. Texts were abstract, deductive, and defensive. They gave the impression that the Christian faith involved assent to a series of propositions, and theology involved explaining these propositions. It employed a philosophical approach that did not engage with scientific method and was essentially pre-modern.

At Vatican II, Pope John XXIII invited the bishops to engage with a renewal of theological thinking, an _aggiornamento_, that was open to the use of modern methods of study. He insisted that the deposit of the faith is one thing, how we explain it is another.

The sixteen documents of Vatican II can be understood as a response to this invitation. Some commentators describe how the key shift in theology that occurred involved a philosophical shift to what is called “historical consciousness.” Two of the more important documents represent this shift. The first, _Lumen Gentium_, gave priority to the image of the Church as the “People of God.” The Church is a fellow-traveller with the rest of humanity through history. The second document, _Gaudium et Spes_, had a telling subtitle: “The Church in the Modern World.” Statements like the following indicated its departure from a pre-conciliar attitude toward the modern world:

“Just as it is in the world’s interest to acknowledge the Church as an historical reality, and to recognize her good influence, so the Church herself knows how richly she has profited by the history and development of humanity” (GS 44).
This document is characterized by a method of thinking that is dramatically different from the approach of pre-conciliar theology. It adopted what was called an “inductive” approach. It begins with a study of the current cultural and social context; next it reflects on the way that the message of Jesus Christ offers answers to the key questions that emerge in modern times. Finally, it makes concrete proposals on a variety of ethical, cultural and social-structural questions. This method was popularly known as one of, “See,” “Judge,” “Act.” For many, the inductive method of Gaudium et Spes and its summons to attend to “the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted,” became a model of how to do theology in general.

The notion of theology in service of the Church in the modern world has immense significance for the role of theology in a Catholic university. In brief, the signs of the times cannot be understood without a profound engagement with the other sciences. Conversely, the insight emerged that the modern university needs theology as a necessary if insufficient means of understanding and responding to modern culture. Consequently, the question becomes not just how theology needs the modern sciences, but also how a university capable of responding adequately to the culture in which it finds itself needs to include theology.

In 1990, Pope John Paul II produced an apostolic constitution on Catholic universities, Ex Corde Ecclesiae, that captures the interdisciplinary nature of a Catholic vision of the intellectual life after Vatican II. “Every Catholic University, as Catholic,” writes the pope, must, among other characteristics, include “a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research.”

Pope Francis carries the spirit of Vatican II further when he reflects first on the experience of the poor and the marginalized (the church as a field hospital). His theological approach both captures the inductive, historically conscious, spirit of the Council as well as presses the point about the importance of interdisciplinary collaboration. His is what theologians sometimes call “a theology from below,” as opposed to a “theology from above,” which begins with concepts and abstractions.

*Theology Within Jesuit Universities Today*

As Rev. John Haughey, S.J. wrote in 1994, “no other department has undergone so great a degree of change” as theology departments over the last fifty years. The objectives of these departments have changed “from moral and religious formation through catechetics and apologetics to religious education to preparation for the lay apostolate to developing a critical capacity to reflect on faith.”
And, from 1994 to 2022, we see additional significant changes in the role of theology. We see the following: (1) the rise of religious studies as an approach to the study of religion; (2) engagement with other disciplines; (3) more emphasis on contextual theology with its use of social analysis; (4) a further development of historical consciousness; and (5) a reduction in a “Church-centric” theology with more attention to ecumenical and interreligious dialogue.

What remains important, however, is the challenge of religious literacy. It is impossible to reflect critically on a religion of which one is illiterate, a dynamic that poses a challenge to the theology curriculum in most colleges and universities where students arrive with often minimal or no background in theology. The reduction of theology requirements, where they existed, is another challenge. Furthermore, in many places those requirements can also be met by courses in religious studies. Nevertheless, theology must be seen to be real knowledge. If theology is viewed merely as opinion and not as real knowledge, if the discipline itself is seen as intellectually soft and its faculty as well-intentioned but somewhat naive, then theology departments inevitably become marginalized, or simply serve to provide a curriculum of introduction to various religious faith traditions, what some might call sociology of religion, or religious anthropology.

*A significant difference between theology and religious studies is that theology proceeds from a committed stance rooted in a living faith community, the Church. A critical question, then, for at least some departments and programs: is it the mission of the University’s theology department to introduce students to a multiplicity of religious views, or to bring a distinctly Christian theological perspective to the study of the human condition and the life of the spirit?*

Catholics, then, may have more in common with a committed and faithful Jewish colleague than with secular colleagues from a religious studies perspective. Even when faiths differ, be they Christian or non-Christian, theology from a stance of faith within faith traditions proceeds from, at least in part, a participatory knowledge through the indwelling of a symbol system. A religious studies approach, which is an essential part of the theological enterprise, represents the perspective of a non-participant observer. Contemporary epistemology supports the use of both approaches, descriptive and normative, whether the theology be Catholic or non-Catholic, Christian or non-Christian. This then is the choice behind offering courses which bring faith perspective to the subject under scrutiny, and others which merely explain what a faith tradition holds to be true.

If we then hold that theology is a critical part of a liberal education in the Jesuit tradition, as stated above, then a theological education should be a mediator of the richness of the Christian tradition, holistic, interdisciplinary, experiential, rooted in a faith community, and in dialogue with the contemporary secular world. When it embodies these characteristics, it is in service to the mission and identity of a Jesuit university.
III. Responding to the Signs of the Times

The Work of the University and Theology
The generation entering universities each year has a better sense for the questions of their time than those who have long adjusted and accommodated to their social, cultural, and political context. Yes, it is equally true to say that how universities are envisioned and whether they are identified as the space of scientific and technological innovation as well as the space where social transformations are demanded, critically discussed, and practically explored depends on the leadership’s visions.

The current generation of students is faced with almost unprecedented challenges which, in combination, are the cause of existential, economic, and social anxiety. How universities respond to their questions of the “good life,” the good life that every new generation is promised, matters. But, what matters most is how universities respond to the fluidity of some social normative orders on the one hand and fixed normative frameworks without room for freedom on the other.

A university is more than a place for the transmission of knowledge. To work at a university is different from working in any other setting, because it combines research with education, and scientific work with service for the common good. Academic leadership is crucial in this operation. It comes with particular opportunities and responsibilities when the University is part of the Catholic community. In the words of Rev. Theodore Hesburgh, C.S.C.:

The Catholic university, as universal, must have a foot and an interest in both worlds, to understand each, to encompass each in its total community and to build a bridge of understanding and love. Here the name of the game is peace not conflict. Only in such a university community can the opposite sides discuss matters civilly and not shout at each other. Only in such a university community can there be the rational and civil discourse that builds bridges rather than widens the gulf of misunderstanding. If this cannot be done here, then the human situation is hopeless, and we must resign ourselves to hatred, noise, violence, rancor, and ultimately the destruction of all we hold dear.

More prescient words regarding our challenge today are hard to find. The vocation of the academic community is to discern and attend to crisis points that threaten the well-being of humanity at any present moment in time. It is part of its mission to contribute to their solution, and the space to do research, to discuss, and to explore possibilities for personal and social transformation. Theology is an indispensable dialogue partner in this task. What then are the crisis point that we face today?
Five Important Challenges That Need Our Attention

We identify five areas requiring urgent attention and action at this moment in time. Universities, through research and teaching, contribute to the development of a vision for reconciliation and a meaningful life. All of these areas are encompassed in the Universal Apostolic Preferences and give greater substance to their meaning.

1. **Ecology**, often reduced to the “crisis of climate change,” requires scientific expertise, political and cultural commitment, ethical analysis and criteria that may guide new practices, spiritual reflection as well as aesthetic practices (rituals, arts) that allow for personal and social transformation. Theology’s contribution is, first, to elaborate and prioritize urgent actions in accordance with ethical considerations (a work it shares with philosophy), and second, to see the actions towards “healing the earth” in a broad spatial and temporal dimension that entails cultural and religious meanings of living in one world, living together on one planet, with the responsibility to care for ecological and social systems.

Theology itself is an interdisciplinary activity. This makes it able to facilitate the discursive reflection between the sciences and humanities. Such interdisciplinary work allows for the construction of a genuine “integral ecology,” as envisioned by *Laudato Si’*. It also facilitates the common effort to overcome an economic paradigm that is dominated by a ruthless instrumental reason. Today, an “integral ecology” that is centered on mutual care for humans, animals, and the whole planet must be further developed, both theoretically and practically, as well as spiritually. Given the unique characteristics and resources of each Jesuit university, we need to ask: how is this university addressing the challenges of environmental degradation?

2. **Peace and Security** have become more complex and critical since the beginning of the twenty-first century. More recently, with the return of conquest and proxy wars, they have become more disruptive and dangerous. Yet, peace is more than ceasefires between battles, and global security is more than military monitoring and intervention. Over the last decades, we have seen the development of security systems that are increasingly connected to surveillance technologies, lethal drones and even weapon systems, all in the name of securing peace—as if this were the only way to secure peace.

Catholic social teaching insists that security is, first and foremost, human security, guaranteeing that basic needs are fulfilled. This teaching has been articulated in several human rights conventions and treaties, and more recently, such basic needs as food and water, shelter, healthcare, or education are expressed in the United Nation’s Sustainable Development Goals. In other words, these are universally recognized as an essential component of the survival of a peaceful and sustainable world order.
For theology, the collaboration between the sciences and humanities is essential. It adds to this discourse its own prophetic tradition that reminds us of the necessity to see peace and justice as intertwined. From its own global network, theology elevates the voices of those who suffer most from insecurity due to war and displacement or forced migration. Theology learns from the creativity of those who struggle to survive in unwelcoming conditions as well as from their lived solidarity. The experiential depth and breadth of theology adds to empirical knowledge, connecting people from different geographical contexts with each other, with the common goal to work for peace and justice.

Theology centers the interdisciplinary discussion of peace and security on the experiential and social transformation of those who are impacted most. It invokes its own language of lament, mourning, grief, and praise of God together with the critical theological reflections on peace and justice as developed over the centuries, especially as reflected in an important theological work such as *Pacem in Terris*. How, then, does the Jesuit university contribute to our understanding of the demands for justice and security that are the basis for human survival and flourishing?

3. The Crisis of Political Discourse has increased for some time now and has impacted all regions and societies. Through campaigns of misinformation and propaganda, the attractiveness of authoritarian governance over against the complex and complicated democratic deliberations has increased, resulting not only in the loss of participation but also the violation of human rights, political corruption, and even genocides in the name of ethnic, racial, or religious purity. The very concept of democratic discourse is being debased and with it, the notion of justice and human rights.

Theology insists that the moral compass must point towards respect of human dignity and human rights, which, in fact, is presupposed in any religious tradition, albeit in different terms or concepts. Theology urges participants in debates to practice dissent with respect and nonviolence. Still, religious communities are frequently manipulated to turn violent themselves. The truth of religion is then used to legitimize disrespect of others and even violent conflicts. Theology must voice its critique of such ideological politicization of religion, insisting at the same time on its own critical and prophetic voice in relation to political practices. Given its prophetic mission, how does the Jesuit university address the manipulation of religion—false religion—for political aims, motivated by the desire for power and division?
4. Anthropology in the age of New Technologies: The introduction of New Technologies, especially Artificial Intelligence, Synthetic Biology & Gene Editing, make urgent the question of what makes us human. In other words, we must address a fundamental question of anthropology. A purely naturalistic approach to biology does not as such recognize the difference between nonhuman and human cells. The construction of new molecules or the modification of the genetic constitution may appear as a scientific challenge only. Yet, responsible innovation can only be achieved when the scientific goals and means as well as their epistemological presuppositions are scrutinized.

Often, concerns regarding human rights—not least the rights of disenfranchised countries—or ecological concerns will clash with the scientific freedom of research and the well-intended goals of scientists. Because of the potential consequences of research on our biological makeup, many scientific and humanistic disciplines are wrestling with the responsibility they have for society, that is, for present future generation, or the ecosystem.

Theology has the resources within its own tradition to reach into and even beyond these present-day discussions. Looking at the scientific developments from different (local) perspectives as well as in view of the history of anthropology in the humanities, theology—and ethics in particular—may facilitate inter- and trans-disciplinary research and conversations. Christian theology’s own perspective on the question of anthropology is, of course, centered on Jesus Christ, whose life counters any technocratic reductionist vision of self-perfection, for example, through bio-engineering. How does theology illuminate and ground our search for human health and flourishing in ways that both assist and at times counter (or correct) a strictly scientific understanding of the person?

5. The challenge of religious pluralism: Religious pluralism has always existed, with times of peaceful coexistence and times of persecution of one or more religions by another. Today, however, religious pluralism defines a new form of cultural-religious diversity to which universities must respond. In some parts of the world, Christianity and Catholicism are the dominant religious traditions, even though in these contexts, they face an increasing secularization.

In other contexts, Christianity (and Catholicism) is a minority religion that thrives among other religions. In some states, Christians are persecuted, without the guarantee of religious freedom or a free communal life of the Church. The Catholic Church is eager to uphold the connection especially to these persecuted Christians, but it also requires tools that enable members of different religions to engage with each other in different settings.
Theology contributes to this endeavour by exploring, practicing, and further developing different forms of inter-religious dialogue. Universities are the spaces where the skill of dialogue and conflicual conversations may be learned and practiced. New methods of dialogue that enable understanding of difference and diversity are desperately needed in order to foster an enriched understanding of each other. Furthermore, as Pope Francis illustrates in his encyclical, Fratelli Tutti, religions, working together, have a key role to play at the global level in promoting values of social friendship. Consequently, without ignoring the substantial differences in what we believe, nevertheless, dialogue, guided by good theology on all sides, can prepare the way for a constructive and collaborative contribution to a more peaceful culture. In its role as an agent of reconciliation, how can the Jesuit university harvest the resources of theology to enable and assist its community members in this mission?

IV. The Ecclesial Vocation of the Jesuit University

The Jesuit university does its work in the context of the Church and in so doing embraces its ecclesial vocation. Though all institutions of higher education have the duty to marshal their academic and financial resources to address one or more of these defining questions of our day, colleges and universities that are Catholic, and a fortiori Jesuit, fulfil that duty with and for a community of faith, that is, the wider Church.

When we say that the Jesuit university has an ecclesial vocation, we mean that it must in some way be linked to the people of God, that is, “the community of those who, having encountered the risen Lord, give witness to this fact.” Of course, we understand the Church as a community that is open to new perspectives, peoples, and questions even in the realm of faith. And, as a community of fellow pilgrims, we are called to learn from and assist one another along the way.

Like all Catholic universities, Jesuit universities struggle to allow the Gospel to inspire and animate its research, pedagogy, and engagement with the world. In short, when the Jesuit university works to transform culture and society, it works to make manifest the “reign of God.” Moreover, it does this work best when it maintains a healthy and appropriate independence, resisting intrusions into its pedagogy, research deliberations, academic policies and procedures. In other words, it is one of the places where the church does its thinking, where its thinking informs its action, and where its action spurs conversion.
V. Conclusion

Thanks in large part to the work of Pope Francis—but in largest part to the breath of the Holy Spirit—the church is committed to “walking together on the path” (Greek: syn-bodos) toward newer and deeper life. We are aware that proceeding in a “synodal” manner has ancient roots in the church, but its contemporary appropriation, which is both fresh and new, is fraught with challenges that the Jesuit university is especially suited to help negotiate. Today, the particular invitation that the church extends to the Jesuit university is to help it walk faithfully and profitably the synodal way.

One last reflection. The synodal way is intrinsically committed to accompaniment, which is also at the heart of a Jesuit university’s task of educating students and helping them flourish in all aspects of their lives. So too, just as it is vital for the church to listen carefully to a wide cross-section of voices if it is to become increasingly more “synodal,” the Jesuit university must be transdisciplinary—either itself or in its relationships—if the research it produces is to bear fruit. Above all, the synodal way is a way of reconciliation, which must always include the work of justice, especially for those who have been routinely and systemically deprived of it. So many dimensions of the Jesuit university have pioneered this feature of the synodal way, none more poignantly than the numerous programs that give students, staff, and faculty the opportunity to engage directly with and learn from the poor and the marginalized.
In 2014, under the inspiration and leadership of the late Gerardo Marin (formerly of the University of San Francisco), a common dream of establishing a multilateral student exchange agreement between Jesuit institutions of higher education began to come true.

Over the next four years, a Task Force of international relations professionals put together a design of what we now call 'Magis Exchange': a unique and multidimensional international exchange program for undergraduate students at Jesuit colleges and universities. In 2018, Magis Exchange was approved as an official IAJU program during the IAJU Assembly at Deusto. A Task Force with representatives from all around the world, representing the six regional associations comprising IAJU, was formed to lead the project, with Universidad Loyola Andalucía named as the central coordinating office. Since its official inception, more than 50 students have participated in a virtual course on Global Environmental Citizenship; completed a semester-long international experience at a Jesuit university; or had a service experience at an international location. The Magis Exchange Task Force, with support from participating institutions, hopes to keep growing this one-of-a-kind program by inviting fellow institutions to become part of this transformational initiative; to obtain funds for scholarships; and to develop the Magis Exchange Alumni Network that embodies global citizens.

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C. AN INSPIRATIONAL PARADIGM FOR
JESUIT BUSINESS EDUCATION

Introduction—The State of Affairs

“Business is a noble vocation, directed to producing wealth and improving our world. It can be a fruitful source of prosperity for the areas in which it operates, especially if it sees the creation of jobs as an essential part of its service to the common good.”

– Pope Francis, Laudato Si’ 129.

Despite significant global economic progress in recent decades, extreme poverty persists and environmental degradation continues. Far too many lack access to the goods and services that are essential to survival and thriving—including nutrition, healthcare, education, decent jobs, clean water, sanitation, affordable housing, and clean energy. Tragically, it is typically those on the margins—including women, children, minorities, migrants and refugees, and indigenous communities—who find themselves most excluded from the benefits of the market economy. At the same time, inequality in income and wealth remains high both within and between countries, and in some instances, inequality is increasing.

The nature of work is rapidly changing. Artificial intelligence, and automation are replacing work formerly done by humans. Labor market disruptions like these can feed into rising inequality, as more and more workers face futures of anxiety, and while the gains from technological progress could provide widespread societal improvements, instead they all too often accrue to those at the top of society.

Universities and, more specifically, undergraduate and graduate business schools, play a crucial role in addressing these challenges and building opportunities for positive change. Their responsibility, at a minimum, is twofold:

• To generate new knowledge that informs and transforms the way business is conducted through their research; and
• To help raise awareness and provide a framework for reflection on the role each student plays in being part of the solution, and to support students and faculty as they develop concrete strategies for becoming part of the solution to these challenging issues.

As J. Matthew Ashley extrapolates from Pope Francis’s writing, the Jesuit university, and in particular the Jesuit business school, can be an instrument of mercy that will provide a powerful impetus to action to understand the world and change it. (1)

We must not be naïve about the complexity of these challenges. The world is more interconnected than ever before, which often provides incredible opportunities to make both positive change and lasting destruction. The fourth industrial revolution is proceeding at a dizzying pace. Indeed, some have referred to this as a “VUCA moment”—a moment characterized by volatility, uncertainty, complexity, and ambiguity. This makes the reform we need harder to achieve, but even more of an imperative.

At the same time, business faculty across the globe are engaged in research that affects the way business is conducted. Accreditation bodies are recognizing societal impact in their standards, to which business schools must adhere. We are also encouraged by the recent statements of The Business Roundtable (2) that put aside the Shareholder Primacy model. “Each of our stakeholders is essential,” The Roundtable concludes, “[a]nd we commit to deliver value to all of them, for the future success of our companies, our communities, and our country.” The movements for sustainable development, just resource allocation, and humanistic management practice and policies – and the growing sensitivity toward the effects of business practices on the quality of life and the potential of local communities – give us hope that business may be the surest and best means of addressing the urgent problems of our day. The corporate social responsibility movement has affected businesses of all sizes. Other movements such as the triple bottom line, the Global Reporting Initiative, and the United Nations Global Compact with Business are calling attention to the fact that we cannot continue to do “business as usual.”

Corporations throughout the world are changing the way they do business, and shifting what they measure and report as elements of performance. Organizations like the Sustainable Accounting Standards Board are creating frameworks for these reporting metrics. The OECD Guidelines for Multinational Enterprises and the UN Guiding Principles on Human Rights provide important frameworks that can be incorporated into our curriculum.

**Hunger**

We believe that what motivates students at the deepest level are what we might call “hunger” or “desires” that drive and inspire their idealism and their sense of hope. They need not only be equipped with the skills to succeed in today’s economy, but also need to be inspired to be champions for integral human development—the development of the whole person. These are the hungers that Jesuit business education hopes to stir, cultivate, and strengthen:

(2) The Business Roundtable is an association of CEOs from leading companies in the US.
• A Hunger for Experiential Learning: Jesuit business schools must adapt pedagogy to the learning styles of our 21st-century students, while remaining grounded in an Ignatian approach that emphasizes the learning process (context, experience, reflection, action, evaluation). Student learning outcomes are enhanced by immersive experiences and live cases.

• A Hunger for Integrated Knowledge: Students today appreciate having so much information at their fingertips, and yet they need a more purposeful formation that integrates their intellectual, affective, and volitional capacities and helps them to appreciate how the varied subjects and disciplines fit together to reach greater depth of understanding.

• A Hunger for a Moral Compass: Students today experience the limitations that accompany a moral discourse that focuses almost exclusively on individual rights, while largely ignoring the responsibilities we have to each other. Our students do not need recipes, but instead experiences that spur them to acquire an ethical foundation and a method for moral discernment and moral courage.

• A Hunger for Community: We want students to value building meaningful communities that have genuine connectedness and incorporate engaged civility; to display a strength of passion and commitment to use their gifts and talents for others; there can be a sense among them that they have found their voice as change agents, and now they long to participate more actively, creating more good in the world.

• A Hunger for a Global Paradigm: Having seen the limitations and the dangers of ethnocentrism and even nationalism, our students will want to embrace a more cosmopolitan perspective; they will recognize that each of us dwells in many communities, from the community of our birth to the community of the human family, and believe that we have duties to each of these communities.

• A Hunger for an Adult Spirituality: In the face of polarizing debates, Jesuit education sparks longings for a spirituality that sustains and empowers; spirituality with ample room for both faith and reason and that gives meaning to their lives.

• A Hunger for Dignified Work and Meaningful Impact: Work is not just about earning a living. In the words of Pope Francis, it is also “part of the meaning of life on this earth, a path to growth, human development and personal fulfillment.” Students today must have a greater appreciation for this dimension, and have a desire to share and spread positive change. This drives the interrelated need for communication, diplomacy, integrated thinking, and collaboration.
An Inspirational Educational Paradigm for Jesuit Business Schools
To respond to these deep hungers in our current context, we need a renewal of Jesuit business education. This implies a new approach to shaping the new leaders we need at a complex moment in history, with the aim of creating a just social order in which all can flourish.

We have a responsibility not only to reshape our curricula, but also to touch our students’ hearts and minds so that they can be a light to the world and use their skills and talents to address the grave challenges facing us all. While individual faculty members and schools have made progress, business education in general has not systematically made this essential shift.

The new educational paradigm has numerous elements that make it relevant, effective, meaningful, and truly Jesuit:

- **Renewing Business Curricula:** New curricula would be developed in light of the insights of Catholic social teaching, and would encompass anthropology, ethics, corporate social responsibility, governance, sustainability, and understanding of the current social reality. While embracing the efficacy of the market economy, it would stress that economic activity must serve the common good, especially by meeting the needs of the poor and the excluded. In addition, it would emphasize that all private and public economic activity must be based on environmentally sustainable practices.

- **Use of the Ignatian pedagogical paradigm:** Ignatian pedagogy recognizes the importance of context, experience, reflection, action, and evaluation. Research reinforces the importance of this approach and the essential role of immersive community engaged learning. The Ignatian paradigm is one of holistic formation. It seeks to inculcate the right attitudes and values in our students, based on the premise that “becoming” is more important than simply knowing. A “co-curricular” component, including direct contact with the poor and excluded, is central.

- **A vision of the essential skills needed for this new kind of leadership:** Jesuit business education must build on the important foundation of humanities and technical education and include the essential skills needed for a new kind of leadership. These new leaders must be formed in ways that view uncertainty and ambiguity as opportunities, relying on creativity, communication, and storytelling as important skills for bringing about positive change. At the same time, they must see leadership as an opportunity for service to others and the common good.
• **The role of key stakeholders:** This includes faculty, alumni, and the broader business community. Jesuit business schools must engage and inspire the faculty to develop and deliver these new alternatives. Research on the impact of these changes, as well as the teaching of these new concepts, must become widespread.

A Jesuit education in business is firmly based upon an ethical framework that emphasizes the fundamental questions of the dignity and the potential of the individual, the centrality of the common good, and the importance of social networks that affirm and support human flourishing. Each academic field—marketing, finance, accounting, management, human resources, etc.—acknowledges that the present approach to business education, with its emphasis on the profit motive and neglect of social good, contributes to an unsustainable economy that does not support human flourishing. Each academic field should then offer an alternative vision based on ethical principles and the promotion of virtue. What is best for all and for the planet? It is the responsibility of each faculty member, department, and school to articulate their position vis-a-vis the Ignatian paradigm. Now is the moment to respond to this critical challenge for business education.

Task Force Members: **Rev. Michael Garanzini, S.J.,** AJCU (USA); **Donna Rapaccioli,** Fordham University (USA); **Paul Almeida,** Georgetown University (USA); **Rodolfo Ang,** Ateneo de Manila (Philippines); **José de la Cerda,** DEAM/ITESO (Mexico); **Rev. Joseph Christie, S.J.,** IAJU; **Josep Franch,** ESADE (Spain); **Cristina Gimenez Thomsen,** ESADE (Spain); **Patricia Grant,** Georgetown University (USA); **Rev. François Pazisnewende Kaboré, S.J.,** Jesuit University Institute at the Center for Research and Action for Peace (Ivory Coast); **Joseph Phillips,** Seattle University (USA); **Michael Pirson,** Fordham University (USA); **Rev. Nicky Santos, S.J.,** Creighton University (USA); **Rev. Pedro Walpole, S.J.,** Institute of Environmental Science for Social Change (Philippines); **Rev. Augusto Zampini, S.J.,** Dicastery for Integral Human Development of the Vatican (Holy See, Vatican City)
The Association of Jesuit Colleges and Universities in Africa and Madagascar (AJCU-AM) is the youngest of the six regional associations comprising IAJU. About 75% of the 1.4 billion people living in Africa are under the age of 35. The African youth population is thus both an opportunity and a challenge; the following infographic provides more information on AJCU-AM.
IV. TASK FORCE PROPOSALS

Documents for Review
A. CREATION OF A NEW TASK FORCE ON
IGNATIAN SPIRITUALITY

The main objective of this proposed Task Force is to help integrate the first Universal Apostolic Preference ("Showing the way to God through the Spiritual Exercises and Discernment") in our life and ministries:

- Deepening our understanding of Ignatian spirituality / Ignatian sources through research and publications
- Making available resources related to Ignatian heritage and tradition, which are the foundation for all of our ministries, including identifying and mapping available resources in various institutions and centers
- Networking and collaboration among the institutions and centers on Ignatian Spirituality at colleges and universities in order to best utilize our limited resources (personnel and money)
- Training more scholars in Ignatian Spirituality
- Identifying key partner institutions
B. WORKING GROUP ON SOLIDARITY WITH MIGRANTS AND REFUGEES: A PROPOSAL TO THE IAJU ASSEMBLY

The IAJU Task Force on Solidarity with Migrants and Refugees proposes to the Assembly delegates that every member school stand in solidarity with the world’s migrants and refugees in a renewed and visible way. Specifically, we propose that our institutions of higher education:

- Enter their school’s current best practices into the emerging Compendium of Best Practices for Solidarity with Migrants and Refugees – and use the Compendium as a resource for generating additional, new initiatives and practices for solidarity on their own campus;
- Make a public commitment to the Principles of Engagement listed below, and engage the entire college/university community in this work; and
- Encourage scholars at their institution to list their migration and refugee-related research in the IAJU Migration Research Directory (migrationdirectory.ajcunet.edu) – and rely on the Directory as a resource for institutional planning and inter-apostolic projects.

Finally, we believe that the possibilities for collaboration and serving the common good are immense, but they will not bear fruit without support. We recommend to Fr. General the appointment of an IAJU Coordinator, or Coordinating Team, for promoting Solidarity with Migrants and Refugees. Reporting to the Secretary for Higher Education, Rev. Joseph Christie, S.J., the Coordinator’s work would focus on:

- Building academic partnerships in service of forcibly displaced persons and communities (i.e., meaningful research, undergraduate and graduate curricula, service/immersion experiences, and advocacy) among Jesuit colleges and universities;
- Strengthening Jesuit higher education’s collaboration with JRS, Jesuit Migrant Service, GIAN Migration, Jesuit Worldwide Learning, and other Jesuit ministries directly addressing forced migration; and
- Developing the necessary networks and infrastructure for IAJU schools and other apostolic partners to communicate and collaborate in a timely and effective way.

There is already important and innovative work occurring in Jesuit schools, in the service of forcibly displaced persons. Now is the moment to build upon it: to stand in solidarity with those whose world has been upended and whose lives hang in the balance.
Principles of Engagement: The Commitment of IAJU Institutions to Solidarity with Migrants and Refugees

As a Jesuit institution of higher education, we commit ourselves to:

- Responding prayerfully and intentionally to the priority of human mobility, as called for by the Society of Jesus and the Church;
- Integrating a commitment to solidarity with migrants and refugees into the University’s strategic planning to research, educate, and transform;
- Serving the local community, especially those who have been displaced, those who work to integrate them into local communities, and those who make choices affecting their lives;
- Networking within and across Jesuit ministries that focus on forced migration by partnering with Jesuit Refugee Service, Jesuit Migrant Service, Jesuit Worldwide Learning, GIAN Migration, MAIN, and/or other apostolates of the Society of Jesus;
- Taking a holistic approach and employing an integral strategy to put the resources of the university at the service of the common good, in response to the Universal Apostolic Preferences (i.e., Walking with the Excluded, Journeying with Youth, Showing the Way to God, Caring for Our Common home, and Engaging in the Work of Reconciliation and Justice);
- Educating students within and outside of the classroom on the reality of human mobility – and promoting the values of dignity, solidarity, participation, compassion, hospitality, hope and justice;
- Putting social research at the service of Apostolic leadership by building communities of research and discernment among migration institutions and social centers, where refugees are part of research teams from a project’s inception; and
- Involving the entire university community in the commitment to migrants and refugees.
Context
At the heart of every Jesuit apostolate is the call to enter without hesitation into the heart and mission of Christ. That mission calls us clearly toward all of the Universal Apostolic Preferences, and especially to Walk with the Excluded:

*We see the gap between rich and poor widen across the world and we hear weekly reports of hundreds perishing as they try to reach a new home. Political leaders have kindled hatred and erected walls between rich and poor, young and old, those at home and those who have to migrate.*

Walking with the excluded implies that IAJU institutions commit themselves to solidarity with the more than 100 million people who are forcibly displaced from their homes by violence, political instability, economic injustice, climate change, and other devastating realities. The establishment of Jesuit Refugee Service in 1980 by former Jesuit Superior General Rev. Pedro Arrupe, S.J., represents a key turning point in the Society’s journey of solidarity with refugees. Today, we face a renewed call to action and solidarity with those who are forced to flee their homes. As Pope Francis reminds us, we are called to build the future with migrants and refugees: “If we want to cooperate with our heavenly Father in building the future, let us do so together with our brothers and sisters who are migrants and refugees. Let us build the future today!” (WDMR 2022).

Living Our Ignatian Heritage
St. Ignatius of Loyola experienced a strong inner call to be like the poor and humble Jesus: living in the open, itinerant, and driven toward those on the margins whom he encountered in the Gospel. This spiritual desire led Ignatius to a real closeness to the poor. Service to the excluded characterized his life from the time of his conversion in Loyola and accompanied the development of the nascent Society of Jesus.

For Ignatius, and for us, closeness and service to the poor leads to friendship with Christ and generates a new family with them. Ignatius wrote to the Jesuits of Padua (1547) that "friendship with the poor makes us friends of the eternal King." This whole tradition of closeness and service to the poor was taken up, among other works, by Jesuit Refugee Service, whose motto is "to accompany, serve and advocate." Similarly, other organizations like Jesuit Migrant Service, Jesuit Migration Network, and Global Ignatian Advocacy Network have developed this mission in varying contexts.
More recently, the second Universal Apostolic Preference moves the Society to "walk alongside the poor, the discarded of the world, those whose dignity is violated in a mission of reconciliation and justice." This Preference implies that we are to go with them, trusting in their creativity, courage, and abilities. It calls explicitly for a "change in the economic, political and social structures that generate injustice," underscoring the need for "attention to migrants, displaced persons, refugees, and victims of war and human trafficking."

The Root of the Problem – and Our Response
Human mobility is a pernicious trait of humanity. For millennia, people have moved to other places in search of opportunities and better livelihoods. In recent decades, migration and forced migration have gained more visibility and attention, revealing a range of migration systems and humanitarian crises. These situations have elicited diverse reactions from governments. The vast majority of people migrate internationally for a mix of intersecting reasons – the decision to migrate is almost never because of a single motive. Sometimes people move because of work, family, and/or study, involving migration processes that occur uneventfully for migrants and destination countries. At other times, people leave their countries for clear and compelling reasons such as hunger, lack of opportunities to earn a dignified livelihood, social violence, or climate shocks. A case could be made that these situations constitute a type of forced migration, even if in some cases affected migrants are not granted international protections. Finally, there are circumstances in which people leave their homes because of conflict, persecution, and disaster, becoming refugees, asylum seekers or internally displaced people (IDPs).

Most current discussions of migration mention the unprecedented numbers of migrants globally, but understanding changes, emerging trends, and contexts help us to make sense of how and why people move throughout the world. In 2020, the estimate of international migrants was around 281 million people, which is approximately 3.6 percent of the world’s population – a small minority in relative terms. Staying within one’s country of birth remains the norm. Nevertheless, while most people do not migrate across borders, a large number of people do move within their own countries. With millions of Ukrainians internally displaced in 2022 and further displaced to other countries, the total number of forcibly displaced people now exceeds 100 million. This means that 1 in 78 people on Earth have been forced to flee their homes: a major milestone few would have expected a decade ago.
By the end of 2020, an estimated 53.2 million people were living in internal displacement as a result of conflict and violence. Of them, 30.9 million people were located in just ten countries, including Syria, Colombia, and the DRC. By the end of 2021, there were 27.1 million refugees throughout the world and 4.6 million people waiting for a decision on their applications for asylum.

It is important to keep in mind that the number of international migrants has remained stable in the last three decades, although there has been a recent, slight increase in the speed with which that figure has grown. The top ten countries of destination in 2021 hosted half of all international migrants. Those countries are: United States, Germany, Saudi Arabia, Russian Federation, United Kingdom, United Arab Emirates, France, Canada, Australia, and Italy.

While Europe and the United States continue to host the largest number of international migrants, migrant populations have grown recently in Northern Africa, Western Asia, and sub-Saharan Africa. In addition, most international migrants move to other countries within their region of birth, creating migration zones throughout the world. For example, more international migrants from the global South reside in the South than in the North. Furthermore, migration policies have become less restrictive for some and more difficult for others, easing the movement of those often considered to be highly skilled migrants, while limiting the movement of those who are less skilled or poor. Complicating these circumstances, forced migration has grown much faster than voluntary migration. An often-overlooked dimension of the situation lies in the fact that a more comprehensive approach to migration and refugees needs to include return migration patterns – especially addressing those processes that include criminalization of migrants, deportation and removal from destination countries, and reintegration to home countries.

In sum, migration is not a problem that needs to be solved. People have moved and will continue to move because migration is part of a larger process of social transformation. When discussing migration and refugee issues, it is easy to stress numbers, statistics, and governmental responses. But in practice, when we talk about migration and refugees, we talk about people. We talk about concrete persons with needs, desires, challenges, histories, and families. If there is a problem with migration, it resides with the ways that people move or the circumstances that force people to move. The problem resides with boats capsizing and people drowning. It resides with people dying in deserts, in search for better lives. It resides with people stranded at the borders of the world because they cannot access international protection. It resides with all of the violence that forces people to leave their homes internally or internationally.
Viewed “from the ground,” any scenario intended to address forced migration and its associated humanitarian crises demands multiple responses and types of accompaniment ranging from humanitarian interventions, legal support, public health and psychosocial interventions, community engagement, educational programs, advocacy efforts, and policy analysis. While many humanitarian organizations respond to the needs of displaced persons, institutions of higher education are in a distinctive position to respond to the pleas of migrants and refugees. In addition to their institutional heft, colleges and universities bring a wide network of collaborators and a wealth of intellectual resources to this essential relationship of solidarity.

Mindful of the needs of forcibly displaced persons, the current best practices of our schools, and the opportunities for Jesuit higher education to collaborate further, we invite all IAJU institutions to commit themselves to the Principles of Engagement (listed above), which undergird our solidarity with migrants and refugees.

An Invitation
In the “Contemplation to Attain Divine Love,” at the close of the Spiritual Exercises, Ignatius reminds us that all is Gift. In response to the deep and unending generosity of God, the retreatant is invited to offer the entirety of themselves in a return of gratitude. Similarly, Jesuit colleges and universities are recipients and instruments of God’s grace. Even those that struggle economically or are subject to grinding political pressures are, in heroic ways, instruments of God’s grace. What then, does it mean to return our full selves to God as IAJU institutions? Surely standing in solidarity with children, women, and men who have been forced from their homes and lives must take a place of prominence in the renewed purpose of our schools. We invite every IAJU institution to discern a path of solidarity and hope.
Kircher Network proposal for a new line of action as part of the new IAJU strategic plan:

THE NEED
As the Church and the Society of Jesus have pointed out in various documents, the dominant values and cultures in the current globalization process are often far from evangelical values and a truly humanizing culture. They lead to a globalization that is often inhumane. The Church has a strong global voice in Pope Francis, but is less present in the scientific and technological world and in the academic world more generally. But these have major influence on values and culture.

Being heard in the academic world and making a positive impact toward a desirable humanization of globalization is difficult and demands a serious investment of resources. It requires academics and institutions with a great reputation for their academic excellence and with an international presence. In addition, it requires an organizational effort and institutional coordination, accompanied by a careful international academic positioning strategy. Within the Church, the universities of the Society of Jesus grouped within IAJU are especially well placed to achieve, at least partially, this objective. However, achieving it is a complex and arduous task involving great risks.

Propuesta de la Kircher Network de una nueva línea de acción para la nueva estrategia de la IAJU:

LA NECESIDAD
Como ha señalado la Iglesia y la Compañía de Jesús en diversos documentos, los valores y las culturas dominantes en este proceso de globalización están en muchas ocasiones alejados de los valores evangélicos y de una cultura realmente humanizadora, moldeando una globalización en muchas ocasiones inhumana. La Iglesia tiene una voz global fuerte en el Papa Francisco, pero menos presente en el mundo científico y tecnológico y, en general, en el mundo académico que son “ motores” de valores y cultura.

Tener voz en el ámbito académico global y tener un impacto positivo en la deseada humanización de la globalización no es fácil ni es “barato”. Requiere de académicos e instituciones de gran reputación por su excelencia académica y con una presencia internacional. Además, exige un esfuerzo organizativo y coordinación institucional, acompañado de una cuidadosa estrategia de posicionamiento académico internacional. Dentro de la Iglesia, las universidades de la Compañía de Jesús agrupadas en la IAJU están especialmente bien situadas para conseguir, al menos parcialmente, este objetivo. Sin embargo, el alcanzarlo es una tarea compleja y ardua que no está exenta de grandes riesgos.
Thus, we are proposing the following line of action for our strategic plan:

A PROPOSED LINE OF ACTION
Efforts will be made to create strategic alliances in certain specialties chosen by the IAJU Board of Directors (e.g., engineering, philosophy, management, pedagogy, international relations, etc.) between three or four universities / centers on different continents that are objectively considered among the best in the chosen specialties within their respective regions.

Step 1: We should aim to develop a maximum of four alliances over three years. IAJU will choose the specialties in line with the strategic objectives that the network hopes to achieve through the 2023-25 Strategic Plan. These strategic alliances will seek to offer global (international) programs and have coordinated lines of research, and will develop a presence on specialized social media and the most relevant forums of their disciplines.

Step 2: Once the strategic alliance has been established with a certain level of regular operations, the institutions belonging to the alliance will be obliged to offer scholarships and development opportunities to students, professors and administrators from other centers within the IAJU network, aimed at enhancing those centers’ work and public reputation in the disciplines in question.

Por ello proponemos la siguiente línea estratégica:

PROPUESTA DE LÍNEA DE ACCIÓN ESTRATÉGICA
Se procurará crear alianzas estratégicas en las especialidades escogidas por el Consejo Directivo de la IAJU (e.g., ingeniería, teología, filosofía, gerencia, ciencias sociales, relaciones internacionales, etc.) entre 3 o 4 universidades y centros de la red que sean considerados objetivamente entre los mejores en las especialidades escogidas y dentro de su región, procurando que sean de diversos continentes / regiones.

Primer paso: Se escogerán un máximo de cuatro alianzas a desarrollar en tres años. La IAJU escogerá las especialidades de acuerdo a los objetivos estratégicos que espera alcanzar la red en Plan Estratégico 2023 – 2025. Estas alianzas estratégicas procurarán ofrecer programas globales (internacionales) y tener líneas de investigación coordinadas y prestarán especial atención a estar presentes en las redes sociales especializadas y en los foros más relevantes de sus disciplinas.

Segundo paso: Una vez consolidada mínimamente la alianza estratégica y con un cierto funcionamiento regular, las instituciones pertenecientes a la alianza deberán ofrecer becas y oportunidades de desarrollo tanto a alumnos, como profesores y directivos de los otros centros de la red IAJU que permitan mejorar la calidad académica de todos ellos y su presencia pública en las disciplinas escogidas.
CHALLENGES AND RISKS
A proposal of this type risks prioritizing prestige and academic success over service and the gospel values proper to Ignatian spirituality. Dynamics may be created that end up having little to do with the mission and identity of Jesuit academic centers.

It is important to see in this tension a “polarity” rather than a need to prioritize one pole at the expense of the other. If we start thinking about mission and excellence, or prestige and gospel values, as competitive values, this prevents us from advancing in the service of individuals, of society, and of the Church.

The project needs to create academically successful strategic alliances that are sustainable and at the service of the identity and mission of the Society of Jesus in the Church.

RETOS Y RIESGOS
Una propuesta de este tipo tendría el riesgo de primar el prestigio y el éxito académico por encima del servicio y los valores evangélicos propios de la Espiritualidad Ignaciana pues se crean dinámicas propias que acaban teniendo poco que ver con la misión e identidad de los centros de la Compañía de Jesús.

Es importante ver en esta tensión una “polaridad” y no un problema a resolver a favor de un “polo a costa de otro polo”. Plantear el la cuestión como una contraposición “Misión Vs. Calidad o excelencia” / Prestigio Vs. Valores evangélicos,... no permite avanzar en el servicio a las personas concretas, a sociedad y a la iglesia.

El proyecto debe ser capaz de crear alianzas estratégicas de éxito académico, sostenibles y al servicio de la identidad y la misión de la Compañía de Jesús en la Iglesia.
RECOMMENDATIONS
Our spiritual tradition (and Saint Ignatius’ own testimony in his Spiritual Diary) gives us many guidelines on how to deal with this risk (Tantum quantum).

How to make this project possible in a way that manages the risks well and ensures that the contribution made is in the spirit of the Gospel? We suggest that the individuals and the centers involved be invited to take part in formation processes for identity and mission, promoting spiritual practices that will foster individuals’ discernments on key professional decisions, common discernment, and the practice of social commitment. Students, teachers and administrators should be exposed to the lived realities of dehumanization. An important part of their learning experience should come from sharing the life of people in conditions of vulnerability and poverty through such practices as “service learning.”

Moreover, from the outset, as the initial strategic alliance is being established, the elements and objectives of Step 2 will be kept firmly in mind.

RECOMENDACIONES
Nuestra tradición espiritual (y el propio testimonio de San Ignacio en su diario espiritual) nos da muchas orientaciones de cómo enfrentar este riesgo (“Tantum quantum”).

Para hacer posible el proyecto y gestionar adecuadamente los riesgos y garantizar lo más posible una contribución evangélica, sugerimos que los centros de la alianza y especialmente las personas involucradas puedan participar y ser invitadas a procesos de formación en identidad y misión, practicas espirituales donde se favorezca discernimientos individuales sobre decisiones clave profesionales, se practique el discernimiento en común, se practique el compromiso social. Eso sugiere también que alumnos, profesores y directivos puedan tener contacto directo con realidades de deshumanización y a compartir parte de su experiencia con las personas en condiciones de vulnerabilidad y pobreza a través de actividades, tales como de “aprendizaje y servicio.”

Se velará para que los aspectos de la fase dos esté presente desde el inicio en el diseño de la alianza estratégica.
Since 2020, the Steering Committee for IAJU Best Practices in Jesuit Higher Education has successfully implemented the pilot phase of this joint global project. The program is a collaborative global effort of the International Association of Jesuit Universities (IAJU) that seeks to collect, share and discuss best practices in Jesuit mission integration, formation, and management developed by Jesuit colleges and universities around the world.

The pilot’s excellent results have clearly shown the benefits of the initiative and the convenience of establishing it as a permanent IAJU program. This resolution proposes that the IAJU Assembly include a project in the new Strategic Plan to build upon the current initiative and create a center of resources and a community of practice and learning in Jesuit higher education mission integration and formation over the next three years.

The IAJU Best Practices Program will be a center for expertise and knowledge exchange; networking; and resources in mission integration and formation in Jesuit higher education. The program promises to help the institutions strengthen and renovate their mission and identity and foster collaboration among Jesuit universities and their faculty and staff worldwide.

**What is the IAJU Best Practices in Jesuit Higher Education Program?**
There are nearly 200 Jesuit universities and institutions of higher learning located in 50 countries across the world. With 150,000 faculty and staff members, they develop research and offer thousands of programs to nearly one million students every year.

How many best practices and lessons in mission integration do these universities develop as they try to ensure the hallmarks of Jesuit education and adapt to the unique demands of their local and global contexts? While we do not yet know the answer, we know that in the constant effort of creative adaptability and the continuous struggle for excellence, an enormous and rich diversity of best practices are constantly being developed. Unfortunately, most of these best practices are hardly known beyond the local campus. Jesuit colleges and universities have not made the most of this collective reservoir of knowledge which would be very useful for developing their mission.
This is precisely the problem that the Best Practices in Jesuit Higher Education Program seeks to overcome, by providing an organized space with opportunities for collecting, exchanging, and discussing best practices in mission integration and related topics. The best practices offer insightful and practical examples of how teaching, learning, researching, and management can be improved. By collecting the experiences, the Best Practices Program is growing a reservoir of knowledge that helps other professionals learn and apply successful techniques.

**Current deliverables of IAJU Best Practices in Jesuit Higher Education:**
- Systematize, collect and share best practices and know-how in strategic topics and areas of Jesuit higher education;
- Encourage discussions and reflection to facilitate the exchange of quality knowledge and academic collaboration;
- Facilitate networking among colleagues;
- Promote a sense of belonging.

**Primary Products**
- **Best Practices Webinar Series:** Webinars with international keynote speakers and authors on the topics addressed by their corresponding magazine issues. One example of a webinar from 2021 focused on the challenges of the Covid-19 Pandemic and Jesuit higher education. Thus far, five webinars have been held with fifteen authors and 138 participants from five different networks within IAJU.
- **Best Practices Newsletter:** A newsletter with summaries and links to full articles and infographics on published best practices.
- **Best Practices Magazine:** Features full-length articles on best practices. The first two issues focused on Ignatian Pedagogy and pedagogical innovation through a collection of 48 best practices. The third issue presents best practices in reconciliation, peace, and mission integration.

**The present proposal for consideration at the IAJU Assembly includes:**
- To establish the IAJU Best Practices in Jesuit Higher Education as a permanent program of IAJU.
- To expand the current initiative and create a center of resources and a community of practice in Jesuit higher education mission integration and formation. The project will be coordinated by the IAJU Committee for Mission Integration and developed over the next three years.
The IAJU Best Practices Program would be a center for expertise and knowledge exchange, networking and resources in mission integration and formation. The Program promises to help the institutions strengthen their mission and identity and foster collaboration among Jesuit universities and their faculty and staff worldwide. The center of resources would provide an in-depth knowledge base on all major topics in Jesuit mission integration. People responsible for mission integration and formation will find a manual with the foundational documents of Jesuit higher education and a curated selection of the most relevant and helpful articles, best practices, conference session summaries, and videos on mission integration. They would also find toolkits to be developed by the program and a searchable directory with links to the repositories and formation programs of Jesuit universities and conferences around the world.

The community of practice activities will be geared toward helping faculty and staff members to succeed in ensuring the hallmarks of Jesuit higher education in their colleges and universities. By joining a community where fresh ideas and best practices can flourish and be exchanged, faculty and staff of Jesuit colleges and universities can share their experiences, learn from others, and imagine new ways of renewing and fostering the hallmarks of Jesuit higher education, which ultimately helps its institutions to fulfill their mission more effectively.

Members would have access to all of the resources and networking experiences and services: Best Practices Webinar Series; interactions with peers and relevant contacts; online Q&A sessions on practical issues of mission integration; and a podcast bringing voices, perspectives, ideas and insights from the world of Jesuit mission integration and formation.

A common risk of creating a community of practice is the possible lack of interest in participation. However, the pilot has shown that faculty members and staff are willing to collaborate, mainly when practical and feasible opportunities for valuable collaborations enrich their academic and professional careers. Another lesson learned is that, despite the considerable differences in time zones between the colleges and universities, the webinar series provides an excellent instrument for discussion, exchanging experiences, and networking.

Finally, by building a reservoir of knowledge on best practices in mission integration, the project will create opportunities for in-depth research and dissertations that draw comparative lessons on methodologies that have been successful across Jesuit higher education institutions.
C(3). Kircher Network Proposal on Jesuit University Governance /
Propuesta sobre el gobierno del sector universitario

English
The possibility for university institutions to be clearly aligned with the
fulfilment of the mission of the Society of Jesus in higher education requires
university governance that proactively ensures this by supporting the
individuals, initiatives and university organizational units that make it possible.

This alignment was traditionally guaranteed by the presence of Jesuits in
government, in critical academic and administrative positions, and on faculty.

It is expected that the current trends that started several decades ago will become
more pronounced: less Jesuit presence, more lay responsibility, greater
organizational complexity, and societies that are increasingly pluralistic, where
the legitimacy of actions is more frequently called into question.

These trends have led to discussions of the question of university governance at
various levels: individual institutions, conferences of Provincials, the General
Congregation, and speeches of General Superiors.

The creation of IAJU offers an excellent and powerful new framework for
reflection, sharing and learning, based on the various local and regional
experiences, regarding university governance. What is learnt can provide not
only suggestions and orientations, but also specific indications on university
 governance issued by the Secretariat for Higher Education of the Society of
Jesus.

This resolution proposes the creation of an IAJU Task Force on Jesuit
university governance. The Task Force will work between the 2022 and 2025
IAJU Assemblies by preparing a report on the current situation, and proposing
orientations and actions for improving the alignment between the governance
of Jesuit colleges and universities and the Society of Jesus' mission in the higher
education apostolate.

The Secretary for Higher Education will be responsible for creating this Task
Force, and will set out, in consultation with the IAJU Board, its terms of
reference and its specific objectives.
Español
La posibilidad de que las instituciones universitarias estén claramente alineadas con el cumplimiento de la misión de la Compañía de Jesús en la educación superior requiere de un gobierno de los centros universitarios que proactivamente vele por ello, apoyando a los actores, las iniciativas y las unidades organizativas que lo hagan posible.

Tradicionalmente, esta dinámica estaba garantizada por la presencia de jesuitas en el gobierno y en los diversos puestos directivos y administrativos, así como en el claustro de profesores.

De cara al futuro, es de esperar que se agudicen las tendencias que empezaron hace varios decenios: la menor presencia de jesuitas, la mayor responsabilidad de laicos, una mayor complejidad organizativa y sociedades cada vez más pluralesm en las que la “legitimación para actuar” es más exigente.

Estas tendencias han hecho que tema del gobierno universitario haya sido reiteradamente abordado tanto a nivel de centros concretos, como en las conferencias de provinciales e incluso a nivel de la Curia General, así como en diversas Congregaciones Generales y discursos de los prepositos generales.

La creación de la IAJU ofrece un potente y excelente marco para el intercambio, la reflexión y aprendizaje, desde las diversas experiencias locales y regionales. De ese aprendizaje podrán elaborarse sugerencias y orientaciones generales. También sería una fuente desde la que el Secretariado de Educación Superior de la Compañía de Jesús podría derivar indicaciones específicas.

Para aprovechar esta posibilidad, se propone la creación de un grupo de trabajo que, entre las asambleas de 2022 y 2025 de la IAJU, elabore un mapa de la situación actual y sugiera caminos de aprendizaje y mejora orientados a garantizar el alineamiento entre el gobierno de los centros universitarios y la misión de la Compañía de Jesús en el apostolado universitario.

El secretario para la educación superior será responsable de la creación de dicho grupo de trabajo y, en consulta con el Consejo de la IAJU, definirá los términos y productos que se esperan del mismo.
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