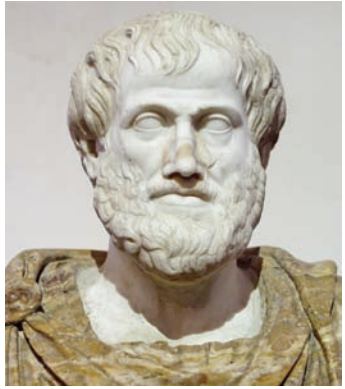


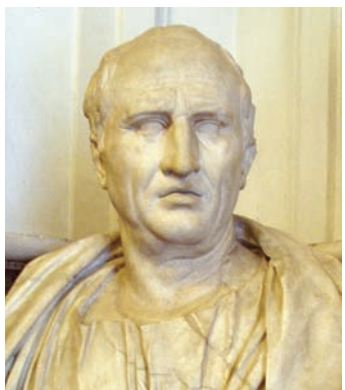
CONVERSATIONS

ON JESUIT HIGHER EDUCATION

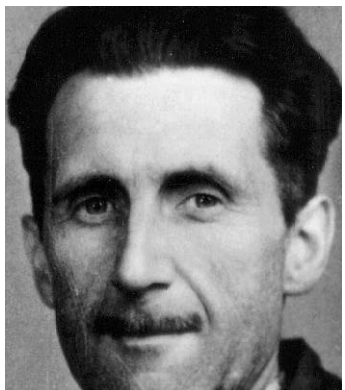
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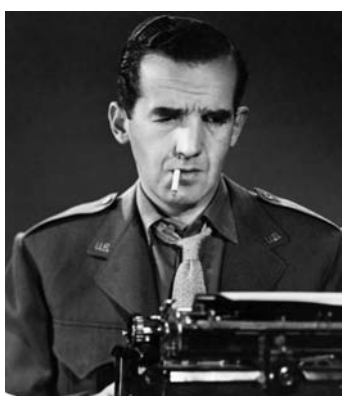
Eloquentia Perfecta



We are not made for ourselves alone.



Writing and Speaking Well



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SPRING 2013
NUMBER 43

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CONVERSATIONS

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My Last Lecture

My first encounter with *eloquentia perfecta* was the tap tap tap of my newspaperman father upstairs typing with two fingers his editorials on his Underwood.

Every day he wrote all the editorials for the *Trenton Times*, plus others for the *Brooklyn Eagle*, *New York Herald Tribune* and *Philadelphia Record*. This overtime sent my brother Dave and me to St. Joe's Prep, Fordham College and summer camp, plus piano lessons. Because the Trenton American Legion baseball team was named after him, my father had an annual team dinner at which everyone at the table, including Dave and me, had to stand up and speak. Dad was a distinguished public speaker, and before big events I could hear him up in his third floor room memorizing his remarks in front of the mirror.

Every step of my life I learned to write and speak because an older person — parent, Jesuit, or lay teacher — took the initiative and challenged me to do something difficult and different.

In fifth grade, I wrote a composition from the point of view of a horse galloping across the prairie. My teacher, a Franciscan nun, told me, "You can write." At the Prep my scholastic English teacher, John F.X. Burton, S.J., in front of the class, told me to compete in a speech contest.

My father recommended memorizing David Lloyd George's "Shall We Not Sing the Eisteddfod?" a traditional concert in Wales during World War I. I lost, but learned something about George. Burton named me yearbook editor. At Fordham Fr. Joe Frese, S.J., whose daily Mass I served, told my parents at the dinner table, "Raymond should go to France." In Paris an American Jesuit philosopher, J. Quentin Lauer, later at Fordham, tore my writing apart, convinced me that "such" had no meaning and thus should never appear. From Europe I wrote reports for the *Fordham Ram*. I returned named editorial editor and columnist. In senior year the *Ram's* moderator, Edward A. Walsh, told me I should publish articles beyond the campus. Two years later, at 23, my first article appeared in *America*.

After my army service in Germany and teaching journalism at five Jesuit and three secular universities, my formula for *eloquentia perfecta* boiled down to three steps: read, risk, write and rewrite.

The Jesuit formula in those years was based on *imitation*. — read the best and write and speak like the best do. Asked by a young writer how to improve his novel, Faulkner replied, "Read *Anna Karenina*, *Anna Karenina*, and *Anna Karenina*." In "Monologue to the Maestro," (*Esquire*,

October 1935) Ernest Hemingway told a young writer to "read everything" — so you know whom you have to beat. His list included Tolstoy, Dostoevski, Flaubert, Mann, Henry James, Twain, and Joyce.

Good writing is true writing, he stressed, and the more experience the truer it will be. For Hemingway, the writer's life was like an iceberg — the nine tenth under water was the experience feeding the one tenth prose above the surface. That's where risk comes in. For years I traveled alone to places in trouble — Vietnam, Cuba, Peru, South Africa, and Iraq — to test myself, in search of that detail that moved my emotions and would thus move the reader, and come back with a story.

I built my writing classes around Virginia Woolf, for the relationship between memory and detail; George Orwell for "Why I Write" and political courage; E.B. White for memory, observation, and wit; James Baldwin for eloquence inspired by anger ; and Joan Didion because she writes to find out what she is thinking.

The best writers, especially war correspondents, are moralists. I think of Richard Harding Davis' picture of the German army marching into Brussels and burning Louvain in 1914: he had witnessed wars where both sides followed some rules, but, "At Louvain it was war upon the defenseless, war upon churches, colleges, shops of milliners and lacemakers; war brought to the bedside and fireside; against women harvesting in the fields, against children in wooden shoes at play in the streets." What would he say today about drones?

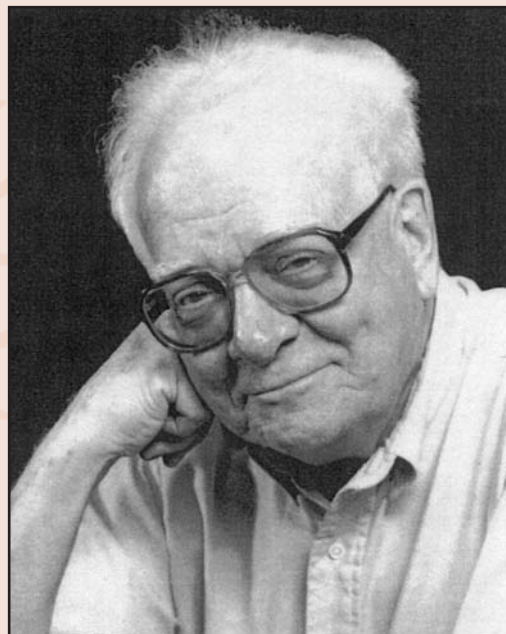
Your papers are due tomorrow in the first minute of class.

After editing *Conversations* for ten happy years, enjoying the friendship of the seminar's members, forged in all day discussions, including dinner and the pub, and listening to faculty and students at all 28 Jesuit colleges and universities, I am passing the editorship to an admired colleague, Fr. Ed Schmidt, S.J. During these years as *Conversations* became more pleasing to the eye, credit goes to Pauline Heaney, a great artist and dear friend. When I left Saint Peter's College two years ago I missed teaching; so it is an extra joy that five authors in this issue are friends from my teaching years. ■

RASsj

Vincent O’Keefe, S.J. R.I.P.

LEADER AND FRIEND



Hello. I’m Vinny O’Keefe. I’m a friend of Joe Frese [a Jesuit Fordham historian] and he told me to look you up.” I was only a scholastic in studies and O’Keefe was a distinguished theologian, but because he and I had the same friend, he and I were friends too. Named president of Fordham in 1963, he took the initiative in making Fordham fully co-educational by starting Thomas More College for women. The provincial said he had gone too far and told him to call it off. O’Keefe told the provincial that if he canceled Thomas More he’d have to find a new president. He won.

In 1965 he was pulled to Rome as an assistant general for the Society of Jesus and a confidant of the general Pedro Arrupe. Following Fr. Arrupe’s stroke in 1981, O’Keefe most likely would have been elected general of the whole Society; but Pope John Paul II, apparently misinformed about what Jesuits do and what they

were doing, intervened and placed his own representative, a conservative Jesuit who had been a confessor to Pius XII, to run things — until the Pope realized two years later that he had miscalculated. During all this O’Keefe kept his cool, helped hold the Society together until its original governance was restored in 1983.

O’Keefe’s genius was high intelligence combined with a leadership style by which he drew you in by listening and really taking you seriously. He wrote a memoir now waiting to be published. To the historian’s delight, until his death in July 2012, he had no hesitation telling his fellow Jesuits — in lectures, conversation, interviews at the Murray-Weigel Hall Fordham infirmary, and a series of DVDs — what was really going on.

Ray Schroth, S.J.

“Not for Ourselves Alone”

Rhetorical Education in the Jesuit Mode With Five Bullet Points for Today

By John O'Malley, S.J.

For most people rhetoric means vapid, insincere, or manipulative speech, a prejudice that goes all the way back to Plato's critique of the Sophists in fifth-century Athens. Educators like ourselves, however, use the term neutrally to indicate forms of effective communication, especially verbal. There are a few of us, finally, who use rhetoric in the specific and technical sense that was developed by the great theoreticians of the “classical tradition”—Isocrates, Cicero, Quintilian, Erasmus, and many others, including Jesuits. That is how I will use it here in relating it to the educational enterprise we are engaged in today in Jesuit schools.

Jesuit education has traditionally had two aspects to it. The first is the strictly academic, technical, or scientific aspect, inspired by the training Ignatius and his first companions received at the University of Paris in the 1530s. It has intellectual problem-solving and the acquisition of professional skills leading to career advancement as its two goals. It took on its firm institutional form in the thirteenth century with the founding of universities, which to this day have retained those same goals as the very definition of what they are about.

The second aspect is student-centered. It looks to the physical, social, ethical, and emotional development of the student qua human person. That aspect originated in ancient Greece and Rome in the humanistic philosophy of education in which rhetoric was the determining discipline. It did not get its institutional form until the Renaissance, that is, until two centuries after the universities were founded. As an institution it has been known by different names, such as Latin school, lyceum, academy, and, in the Jesuit system, college.

Although the Jesuit school began almost as a rival to the university, it soon developed into a partner—of sorts. From the beginning the Jesuits believed the two systems were compatible and that they complemented and completed each other. If, however, it had not been for the student-centered philosophy of the humanistic tradition, it is highly doubtful the Jesuits would ever have committed themselves to engage in formal schooling for lay students.

Literature as core

In this student-centered system as it developed historically, literature in all its forms, which included history, was the core of the curriculum. These “humane letters” were subjects not taught in the universities. The humanist educators of the Renaissance saw them as crucial to true education because they treated questions pertinent to human life—questions of life and death, of virtue and vice, of greed and redemption, and of the ambivalence in human decision-making. They dealt with such questions not so much through abstract principles as through stories, poetry, plays, and historical examples that illuminated moral alternatives and, supposedly, inspired students to want to make choices leading to a satisfying human life.

In this tradition a satisfying human life was seen not as self-enclosed and self-absorbed but as directed, at least in

John O'Malley, S.J., is a university professor at Georgetown University and author of several books on Jesuit history and What Happened at Vatican II.

some measure, to the common weal. That finality, which is what made the tradition appealing to the Jesuits, was imposed upon the system by rhetoric, the culminating and defining discipline in the curriculum. The *rhetor* was a certain kind of person.

For Renaissance educators, as for their forebears in antiquity such as Cicero and Quintilian, rhetoric meant the speech-act. Although it included effective communication in all forms, it primarily meant oratory. As speech-act it took place, therefore, in public space—the courtroom, the senate, assemblies of various kinds where the goal was to persuade to a specific course of action. In such situations speakers' whole person and personality were on display and played into the effectiveness of the words they uttered. As the old saying goes, what you are thunders so loud I can't hear what you say.

The discipline of rhetoric, we must remember, first got codified in the grass-roots democracy of fifth-century Athens. Citizens had to be able to speak well to make their voices heard. They had to speak well if they wanted to play an effective role in ensuring the well-being of their city. In time, therefore, rhetoric became known, aptly, as “the civic discipline.” It looked beyond one's personal advantage to the good of others. No one put this aspect of the rhetorical tradition more forcefully than Cicero:

We are not born for ourselves alone...We as human beings are born for the sake of other human beings, that we might be able mutually to help one another. We ought therefore to contribute to the common good of humankind ...There are some people who claim that all they need to do is tend to their own business, and thus they seem to themselves not to be doing any harm. But this means they become traitors to the life we must all live together in human society, for they contribute to it none of their interest, none of their effort, none of their means. (*De officiis*, 1.7.22 and 1.9.29)

After Plato's scathing criticism of the Sophists' indifference to ethical questions, theoreticians of rhetoric beginning with Isocrates, Plato's younger contemporary, have through the ages insisted that the good speaker, the good practitioner of rhetoric, the good leader had to be a good person. As Quintilian put it, *vir bonus, dicendi peritus*—“a good person, skilled in speaking.” Almost from its inception, therefore, the rhetorical tradition had a moral center. According to its best theorists, rhetoric was the very opposite of vapid and ethically unprincipled speech.

The program of student formation in this system

began, however, not with study of oratory but with other forms of literature. Until more recent times that literature consisted almost exclusively in the classics of Greek and Roman antiquity—Sophocles, for instance, and Thucydides, Virgil, and Livy. These authors were studied because they were assumed to be the “best,” whose style set the standard for all time, an assumption we certainly do not share today. But what such authors in fact did was stretch students' minds and imaginations by introducing them to cultures not their own—in this case, *pagan* cultures—and by thus giving them a sense of the wide possibilities of the human spirit.

Bolt, not bug

This study was more immediately directed to developing in the students a high standard of excellence in written and oral expression, which was honed by paying attention to words and their effective use. It was directed, that is to say, to the cultivation of eloquence. Mark Twain once said that the difference between the right word and the almost right word was the difference between a lightning bolt and a lightning bug. Eloquence consists in knowing that difference and being able to choose the lightning bolt.

Furthermore, the theorists realized, at least implicitly, that thought and finding the right word to express it were not two acts but one. Without the right word one did not have thought but, instead, a musing or rumination. They believed that “ya know what I mean” meant you did not know what you meant. At the very headwaters of the rhetorical tradition Isocrates himself said, “The proper use of language is the surest index of sound understanding.”

That brings me, finally, to the Jesuits. Just eight years after the order was founded in 1540, they opened their first school in Messina in Sicily. That school was a humanistic school, engaging the same curriculum humanists like Erasmus had laid out and doing so with the same goals in mind. Most attractive to them was the rhetorical goal of helping form young men dedicated to the common good of church and society at large, a goal that well correlated with the evangelical precept to love and serve one's neighbor.

I call special attention to the fifteen goals for Jesuit schools that Juan Alfonso de Polanco, Saint Ignatius's brilliant secretary, produced for members of the Society of Jesus just a few years after the opening at Messina. The list could have been written by Erasmus himself. The last goal sums up the rest: “Those who are now only students will grow up to be pastors, civic officials, administrators of justice, and will fill other important posts to everybody's profit and advantage.”

What about today? The tradition has undergone and has needed to undergo many transformations. Nonetheless, I believe that its basic goals remain valid and in fact are central to what we are trying to achieve. Here are the five bullet points promised in my sub-title. I am sure they will not be unfamiliar to you:

1. *“The fly in the bottle.”* I adopt the well-known metaphor of the philosopher Ludwig Wittgenstein. What the rhetorical tradition is meant to do is help the fly out of the bottle, that is, to help students escape the confines of their experience up to this point, to expand their thinking beyond the comfort zones of the assumptions with which they grew up, to expose them to other cultures and to other modes of thought, to lift them beyond the quotidian. To help them expand the areas in which they can dare to ask questions not only in the areas in which their trade or profession moves but about life itself.

2. *“Heritage and Perspective.”* This goal or value is closely related to the first. It is based on the truth that we are the product of the past and that we cannot understand ourselves and the situations in which we find ourselves unless we have some idea of how we got to be where we are—as individuals and as a society. If we forget who our parents were, we don’t know who we are. If we don’t know who we are or where we are, how can we make our way and help others make their way? This goal also looks to the cultural enrichment of the student, to goad them, for instance, beyond considering texting the highest form of literary expression.

3. *“We are not born for ourselves alone.”* Beginning in ancient Athens the imperative of directing one’s skills and talents not only to one’s own advancement but also to the benefit of one’s neighbors and fellow citizens has been a central and consistent element in the rhetorical tradition. It means fostering in students a sense of agency.

In the 1970s Father Pedro Arrupe, then superior general of the Jesuits, asserted that turning out graduates who would be, in his expression, men and women for others had to be a fundamental aim for Jesuit schools. I am sure he did not realize how profoundly his words resonated

not only with the Jesuit tradition of spirituality but as well with the rhetorical philosophy of education.

4. *Eloquentia perfecta*, perfect eloquence. This expression took hold in the Jesuit tradition as capturing the most immediate goal of rhetorical training. The goal was achieved through the study of great literature in one’s own language and in the languages of other cultures. Eloquence, a word sadly out of fashion in most quarters today, is the skill to say precisely what one means and to do so with grace and persuasive force. It is the fundamental skill needed by anyone in a leadership position, however humble. It is a skill, as well, that helps one “get ahead” out in the marketplace, and sometimes get farther ahead than those with nothing more than the technical skills of the trade.

5. *“The spirit of finesse.”* Many decades ago Henri Marrou coined this term to describe what the rhetorical tradition tried to accomplish for the individual, and he distinguished it from the “geometric spirit.” The spirit of finesse realizes, unlike the geometric spirit, that in the murky darkness of human interaction and motivation two plus two does not equal four. Humane letters when properly taught sharpen student’s aesthetic sensibilities, but, more to the point, in their authentic depictions of characters and situations they mirror the ambiguities of our own life-experiences and invite reflection upon them. They weave

webs with words that reflect the webs we weave with our lives, which are not neat geometric patterns but broken in places and filled with knots and tangles.

The virtue the rhetorical tradition especially wants to inculcate is prudence, that is, good judgment, the wisdom that characterizes the ideal leaders and makes them sensitive in assessing the relative merits of competing probabilities in the conflict of human situations. It hopes to turn students into adults who make humane decisions for themselves and for any group they might be leading. It fosters a wise person, somebody, that is, whose judgment you respect and to whom you would go for personal advice, rather than to the technocrat, the bureaucrat, and the zealot. It tries to instill a secular version of what we in the tradition of the *Spiritual Exercises* of Saint Ignatius call discernment. ■



University of Detroit Mercy.

The Best Training for Public Life

Reconciling Traditions: Jesuit Rhetoric and Ignatian Pedagogy

By Paul Lynch

In *Jesuit Child*, British journalist MacDonal Hastings offers the following anecdote about the Jesuit education he had received at Stonyhurst in Britain. A renowned correspondent during the Second World War, Hastings had been asked to participate on a panel on current affairs. After the program ended, he was approached by one of his co-panelists, who asked Hastings which Jesuit school he had attended. Having said nothing about his schooling during the evening, Hastings asked how his co-panelist had guessed. “Everything you said on the platform tonight made me suspect it. Your attitude on any question, whether it concerned intensive farming, town planning,

loneliness and whatever that silly question was about sex we had to answer in ten seconds, was predictable.” Does this mean that his answers had been Jesuitical? Hastings inquired. “I wouldn’t say that,” replied the discerning colleague. “People only call a man Jesuitical when they are beaten in an argument.”

It should not be surprising that a certain style of argumentation would mark the graduate of a Jesuit school. From its earliest days, Jesuit education put argument at the center of its basic curriculum. The *Ratio Studiorum*—the program that organized the Jesuits’ worldwide system of schools for

Paul Lynch is an assistant professor in the English department at Saint Louis University.

almost two centuries—required deep study in the classical arts of persuasion, more commonly known as *rhetoric*. Day after day, students in the humanities course were drilled in rhetorical practice. They delivered orations, wrote and rewrote compositions, and engaged in endless debate with their peers and their professors. Students worked through sequences of written rhetorical exercises: letters of petition, eulogies, descriptions, narrations, and poems. They also practiced all of Aristotle’s rhetorical genres: deliberative, forensic, panegyric—that is, speeches for public deliberation, for judicial proceedings, and for ceremonious occasions. The goal of all this work was *eloquentia perfecta*, or perfect eloquence, which, according to *Ratio*, “includes two most important subjects, oratory and poetics (out of these two, however, the leading emphasis should always be given to oratory) and it does not only serve what is useful but also indulges what is ornamental.”

For the modern educator, the most striking aspect of the Jesuit rhetorical curriculum is likely to be its emphasis on contest and competition. The *Ratio* repeatedly charges Jesuit educators to engage their students in rhetorical *agonism*, a term derived from the Greek *agon*, meaning not only “contest,” but also “assembly” or “gathering.” Agonism essentially means a “struggling together.” Just as we cannot produce a game without the striving of opposing teams, agonism assumes that we cannot produce a community without the striving of opposing arguments. It is therefore different than antagonism. Rather than seeking to destroy the opponent, agonism assumes that struggle will strengthen and improve both opponents. This assumption animates Jesuit rhetorical education in the *Ratio*. Students were assigned rivals, or *aemuli*, and these rivals not only debated and corrected each other, but also were responsible for each other’s progress. The faults of a given student’s oration were the responsibility of his *aemulus*, as well. So intense was public argumentation that the Jesuit instructors were charged during disputations to “forcefully press the arguments being presented to heat up the competition more.” In other words, it was often the teacher’s job to stir the pot.

Why this emphasis on rhetorical contest? Jesuit educators assumed that it would provide the best training for public life. Cypriano Soarez, the author of an early and influential Jesuit textbook, offered the following rationale for rhetorical training: “The excellence of eloquence can be understood from the fact that it has always especially flourished and ever held sway in every free people, and most of all in undisturbed states.” This justification directly links *eloquentia perfecta* and community participation. The Jesuit graduate would eventu-

ally take his place of leadership through his practice of rhetoric. In our day, however, rhetoric has lost this noble association. The word “rhetoric” is now more likely to elicit suspicion than support. It is all-too-common to hear statements like, “Hey, let’s tone down the rhetoric and just say what we think” or “don’t let his rhetoric fool you; let me tell you what he really wants.” Most ironically, our campaign seasons are filled with accusations of rhetoric, as in “My opponent has got nothing but rhetoric” or “He’s all style while I’ve got substance.” Rhetoric is always what the other guy is selling.

The art of persuasion has suffered such accusations since its Athenian beginnings, when Plato accused the sophists of being peddlers in deceit. Even the Jesuits, who were sometimes perceived as the sophists of their day, suffered scruples about the using “the spoils of Egypt,” as Ignatius put it, “for the honor and glory of God.” In spite of early misgivings, however, the Jesuit *Ratio* made *eloquentia perfecta* the ultimate end of its humanistic curriculum. In contrast to the Socratic and Platonic tradition of skepticism toward rhetoric, the Jesuits adopted the Ciceronian tradition that saw rhetoric as training in public service. For the Jesuits—as for Aristotle, Cicero, and Quintilian—rhetoric was the art of argument in the public sphere. Rhetoric, as Aristotle puts it in his famous definition, is a means of discerning, in any situation, the “available means of persuasion.” It offers a way of deliberating over important practical questions, of producing good reasoning and avoiding bad reasoning.

Today, “rhetoric” is what the other guy is selling

There are many reasons why rhetoric eventually lost its central curricular seat in Western education: the emergence and eventual dominance of print culture, the Enlightenment’s emphasis on scientific method and an often rigid rationality, the invention of the modern research university. Despite their commitment to classical humanism, Jesuit schools were not immune to these developments, and their curricula eventually came to resemble the curricula of non-Jesuit institutions. Yet there is another potential challenge to the revival of rhetoric, and ironically enough, it comes from the Jesuit tradition itself: Ignatian pedagogy, which offers the most contemporary vision of Jesuit education.

Ignatian pedagogy was articulated in two documents produced by the International Commission on the

Why I Write

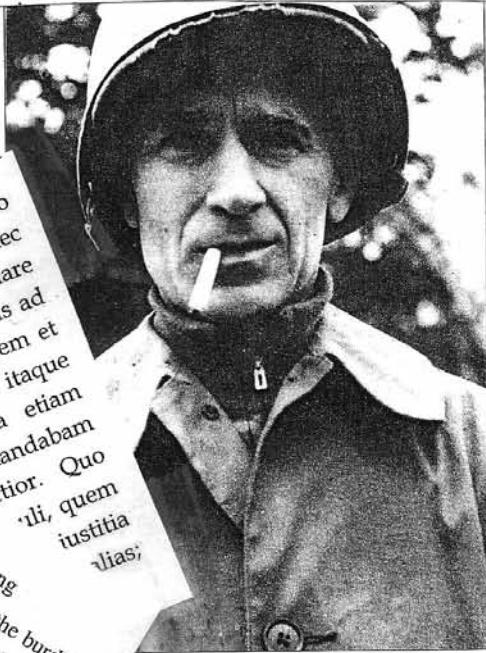
FROM a very early age, perhaps the age of five or six, I knew that when I grew up I should be a writer. Between the ages of about seventeen and twenty-four I tried to abandon this idea, but I did so with the consciousness that I was outraging nature sooner or later I should have to write books.

I was the middle child of three children. On my mother's side, and on my father's side, I was the only child.



...private world in which I have lived my failure in everyday life. I was serious—i.e. seriously induced all through my childhood not amount to half a dozen lines of poetry at the age of four or five, and I was down to dictation. I cannot remember that it was about a

Your correspondent: Good writing is true writing. If a man is making a story up it will be true in proportion to the amount of knowledge of life that he has and how conscientious he is so that when he makes something up it is as it would truly be. If he doesn't know how many people work in their minds and actions his luck may save him for a while, or he may write fantasy. But if he continues to write about what he does not know about he will find himself faking. After he fakes a few times he cannot write honestly any more.



...is, m. (obs/cano), t. t. of
...a bird from whom
...ken (e.g., the
...Hor.

augur multa narrare de C. Laelio
emoriter et iucunde solebat nec
m in uni sermone appellare
o aut- re ita eram deductus ad
ur- ut, quoad possem et
discederem; itaque
Onus probandi: multa etiam
a, mandabam
actor. Quo
li, quem
iustitia
lias;

This refers to the fact that the burden of proof lies upon the one who makes a certain charge or assertion rather than on the one who denies the assertion's truth.

...and, dis
...manus, Pl.; os suum
...Cic.; equites sese ostendunt,
...sight, Caes.; supinatas Aquiloni

...ton Stanley Raises the Stars and
...Lake Tanganyika for the Herald
...inds a Sick Old Man Who Sought
...the Fountains of Herodotus

...of 1866 a Scottish explorer-missionary named David Livingstone
...laimed on the shore of East Africa near the mouth of the river
...Shortly thereafter he disappeared into the bush. From that time
...died in 1873 at a remote African village seven hundred miles from
...the great Parent," in order to achieve "a great good for Africa."
...Africa had a double purpose—to find the source of the Nile and to
...the slave trade to an end. During this period Arab traders had pene-
...into the heart of the dark continent, not only to secure copper and
...but also native men, women, and children. "I have been led on from
...step to another," Livingstone declared, "by the overruling providence
...the great Parent," in order to achieve "a great good for Africa."
...To resolve all doubts concerning Livingstone's fate and to build up news-
...paper circulation, James Gordon Bennett, Jr., the enterprising young pro-
...priator of the *Forbes Herald*, commissioned one of his star reporters to
...find out what happened to the explorer. The man to whom he
...sent was a young man in North Wales in 1841, the
...son of a miller, who was shipped as a cabin boy on a
...confederate
...camp by
...difficult for
...al issues
...le who ec
...blackies it
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Apostolate of Jesuit Education (ICAJE). The first, *Characteristics of Jesuit Education*, appeared in 1986 (exactly four hundred years after the first official draft of the *Ratio Studiorum*). Seven years later, the ICAJE published *Ignatian Pedagogy: A Practical Approach*, whose title reveals the document's purpose and contents. While teachers at Jesuit schools had embraced the ideals of *Characteristics*, they had asked for more specific guidance on how to implement those ideals. (Interestingly, this was the same request that had prompted the 1599 *Ratio Studiorum*, which was essentially a more practical version of the 1586 *Ratio*. Then, too, Jesuit teachers had applauded the ideals of the 1586 *Ratio* but wondered how they were to make it work. Thus, we have the 1599 *Ratio*, or what we now know as "the" *Ratio*, which is practical in the extreme and anticipates every detail of educational administration, curriculum, method, and discipline.) *Characteristics* and *Ignatian* together rearticulate the distinctive nature of Jesuit education, but they do so for a modern world, a world of coeducation; lay leadership; advances in science and technology; and racial, ethnic, and religious diversity. *Characteristics* is the vision statement and offers "an inspiration that can make the day-to-day struggle have greater meaning and bear greater fruit." *Ignatian*, on the other hand, offers "a paradigm that speaks to the teaching-learning process, that addresses the teacher-learner relationship, and that has practical meaning and application for the classroom.

Unfortunately, both documents also eschew the rhetorical heritage of the *Ratio*. *Characteristics*, for example, makes only a couple of short references to eloquence, and

Ignatian reminds us that the fourth section of the Jesuit *Constitutions* (the section dealing with schools) “appears to place teachers’ personal example ahead of learning or rhetoric as an apostolic means to help students grow in values.” Both documents also reject the competitiveness that marks the *Ratio*. *Characteristics* does so explicitly: “Jesuit education today faces a different reality: a

world of excessive competitiveness reflected in individualism, consumerism, and success at all costs.” *Ignatian*, meanwhile, describes a paradigm that implicitly rejects agonism. The Ignatian model offers pedagogy based upon the “interplay of experience, reflection, and action.” Learning is not the public struggle of argument, but rather an engagement with meaningful experience that bears some relation to the students’ actual lives and that, through reflection, leads students to a new course of action. The reflection called for in Ignatian pedagogy follows Ignatius’ spiritual habit, enshrined in the *Exercises*, of paying attention to what moves him in a given situation. In this model, the teacher is more like a spiritual director and less like a debate moderator.

Obviously, there is much to recommend the Ignatian model, which reminds us that Jesuit education has always been about something more than the accumulation of knowledge as the basis for a lucrative career. It also is easy to see why the designers of Ignatian pedagogy would be wary of the endless argumentative contest of the *Ratio*. Five minutes of cable news is enough to convince anyone that the last thing our culture needs is more argument. And surely we should discourage the kind of competitiveness that leads students to see a grade of B as nothing more than the end of their (or their parents’) dream of the right law school or the right medical school. Yet if we are to join the pursuit of justice articulated in *Characteristics* and *Ignatian*, we would be unwise to ignore the rhetorical heritage of the *Ratio*. *Characteristics* specifically calls for a “critical analysis of society” [emphasis in original] and *Ignatian* hopes that students will “have a powerful and ever growing sense of how they can be effective advocates, agents and models of God’s justice.” To encourage analysis and advocacy without any means of persuasion is to send students into battle with no

weapons. This martial metaphor will likely seem unpersuasive to many, as will any call for a return to the *Ratio*’s agonism. Yet we know that the world is unlikely

to thank our students for being men and women for others, just as we know that the pursuit of justice often attracts more enemies than friends. If we say that we wish students to pursue justice, we are also saying that we wish to prepare

Learning is not the public struggle of argument, but rather an engagement with meaningful experience ...

students for struggle. Rhetoric, as the authors of the *Ratio* understood, is the art of struggle, and Western culture’s oldest pedagogy of advocacy.

Of course it is neither desirable nor feasible to think that we could simply graft Renaissance humanism onto our current curricula. Jesuit education has always been too sensitive to the particularities of time and place to attempt such a simplistic revival. Yet without some version of rhetorical training, the commitment to service enshrined in Ignatian pedagogy seems equally implausible. The moral leaders Jesuits admire—Arrupe, Ellacuria, Romero, Day—all shared a talent for persuasion. To emulate them, we need not assign students *aemuli* (or even Cicero in the original). But we do need to consider how we might fashion a contemporary rhetorical pedagogy. That project should begin with the idea that rhetoric can be taught through the Ignatian triad of experience, reflection and action.

First and foremost, rhetoric is an experience, one that engages mind and heart; indeed, rhetoric is something our students experience all the time. Rhetoric is also something they *do* all the time. They write papers, request extensions, discuss politics and sports and music (and occasionally the material we assign). They apply for scholarships and jobs and further schooling. They perform a great deal of community service, around our campuses and around the world, and these projects demand constant communication. In other words, our students are already immersed in both the *experience* of receiving rhetoric and the *action* of producing it. As teachers of perfect eloquence—no matter our discipline—our job would then be to lead students through the *reflection* that makes rhetoric intentional. Ignatian pedagogy thus offers the perfect vehicle for crafting an *eloquentia perfecta* appropriate to our moment, shaped by deep erudition, manifested in a range of communication media and, most importantly, unwaveringly committed to justice. ■

A Good Person Speaking Well

Eloquentia Perfecta in U.S. Jesuit Colleges: A Brief Genealogy

By Steven Mailloux

The Rhetoric Class “instructs to perfect eloquence.” This *eloquentia perfecta* forms basis of a Jesuit rhetorical tradition spanning four and a half centuries, a tradition that encompasses all of the Jesuit ministries of the Word, from preaching and teaching to running foreign missions, hearing confessions and directing the Spiritual Exercises. In each of these ministries, Jesuits adjusted their words to the capacities of their hearers and readers, practicing a rhetorical sensitivity to audience needs, historical exigencies, and spiritual aims. During educational formation, Jesuits traditionally spent a year studying as “rhetoricians,” and, as they opened their schools to lay students, the rhetoric class became central to the humanist liberal arts curriculum described in their *Ratio Studiorum* of 1599.

The *Ratio*’s “Rules for Professors of Rhetoric” require teaching language arts combined with an erudition directed at both practical utility and cultural enrichment. Erudition comes from studying the history and customs of nations, scriptural authority, and church doctrine. For a rhetorical textbook, the *Ratio* recommends the Jesuit Cyprian Soares’s *De arte rhetorica*, primarily a synthesis of the classical rhetorical theory of Aristotle, Cicero, and Quintilian, which was reprinted in various forms over 200 times from its first publication in 1562 through the

late eighteenth century when the Society was temporarily suppressed. Describing eloquence as “wisdom speaking copiously,” Soares argues for the educational principle of combining Christian morals with secular learning and follows Cicero declaring that rhetoric must be joined “with probity and prudence. If we bequeath the power of speaking to people without these virtues, we would not be making orators but would just be giving weapons to madmen.” For Soares and later Jesuit rhetoricians, the ideal rhetor unites the language arts with wisdom and virtue. Jesuit *eloquentia perfecta* can thus be characterized as an influential form of Christian rhetoric, a pedagogical elaboration of the classical ideal of the good person writing and speaking skillfully for the common good.

Quoting Quintilian’s definition of the perfect orator as the good person speaking well, many Jesuit rhetoricians developed his thesis that virtuous character was required for true eloquence. The seventeenth-century French Jesuit Nicolas Caussin, for example, distinguished three types of eloquence: human, divine, and heroic. There is an admirable human eloquence, powerful and beautiful, like that of Cicero and Demosthenes. Greater

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Priests preparing for mass, Gonzaga University.

Photo by Rajah Bose

still is a divine eloquence, impossible to be taught but performed by such figures as Isaiah and St. Paul. To illustrate, Caussin retells the story of the Apostle's trial before Antonius Felix, the Roman procurator of Judea, when Paul was attacked by the prosecuting rhetorician Tertullus. Paul successfully defends himself and Caussin draws the lesson: "In this incident appears how weak and meager is human eloquence, compared with the divine; here the theorhetor Paul demolished the machinations of that rhetorician with a crushing blow of the spirit."

Other theorhetors exemplify the third type of eloquence, the heroic, which joins human skill and divine inspiration, a practice developed by church Fathers like John Chrysostom, who from the time of their youth strived to improve their rhetorical abilities. Consistent with this tradition of heroic eloquence, Jesuit educators advocated teaching rhetoric combined with informed thinking, moral discernment, and civic responsibility.

This *eloquentia perfecta* remained a part of the Jesuit rhetorical tradition into the nineteenth century after the official restoration of the Society in 1814. The term still appears in the *Ratio Studiorum* of 1832, a revised version that was promulgated but never officially adopted as the universal standard by the Society as a whole. Differences in national practices and institutions had led to a diversity that resisted global standardization. In the United States at midcentury, Jesuit colleges continued to be guided by the *Ratio*; however, the explicit rhetorical theory promoted differed little from

that in non-Jesuit schools. In both, the classical theory of the Greco-Roman tradition (Aristotle, Cicero, and Quintilian) was often combined with the belletristic eighteenth-century British tradition (especially Hugh Blair's *Lectures on Rhetoric and Belle Lettres*). After the American Civil War, as U.S. Jesuit colleges continued emphasizing a classical course of study centered on Latin and Greek, they also continued requiring English rhetoric textbooks similar to those in non-Jesuit schools.

This textbook situation changed in the last quarter of the century, as Jesuit colleges adopted new rhetorics written by members of their Society. The most popular Jesuit rhetoric textbooks in English were *A Practical Introduction to English Rhetoric* (1880) and *The Art of*

Virtuous character was required for true eloquence

Oratorical Composition (1885), written by a Belgium-born Jesuit, Charles Coppens. Father Coppens taught rhetoric at St. Louis University, St. Mary's College, and the St. Stanislaus Novitiate as well as other subjects at several American Jesuit colleges and universities, including Detroit, Creighton, and Xavier. During the 1880s and 1890s Coppens's rhetorics were required at Jesuit schools across the country. *A Practical Introduction to English Rhetoric* became the standard textbook for

Rules for Professors of Rhetoric

(*Ratio Studiorum* of 1599)

I. Grade.—The grade of this class cannot be easily assigned to certain definite ends: for it instructs to perfect eloquence, which embraces the two highest faculties, oratory and poetry (of these two, however, the preference is always given to oratory); nor does it serve only for usefulness, but also nourishes culture.

Nevertheless it can be said in general that it is confined to three great fields, the precepts of oratory, style, and erudition.

As to the precepts, Quintilian and Aristotle may be added to Cicero. Although precepts may be looked for and noted in other sources, still in the daily prelections nothing is to be explained except the rhetorical books of Cicero and the rhetoric of Aristotle, and, if he likes, the poetics of Aristotle. Style is to be learned only from Cicero (although the most approved historians and poets may be tasted); all of his books are well adapted for the study of style; but let only the orations be given as prelections, so that the principles of the art may be seen as practiced in the speeches.

Let erudition be derived from history and the customs of tribes, from Scriptural authority, and from all doctrine, but in small quantity as benefits the capacity of the students.

“The *Ratio Studiorum* of 1599,” translated by A. R. Ball, in *St. Ignatius and the Ratio Studiorum*, edited by Edward A. Fitzpatrick (New York: McGraw-Hill, 1933), pp. 208-09

writing in the poetry and humanities class years, while *The Art of Oratorical Composition* was required in the rhetoric class teaching oratory. The latter book continued the earlier nineteenth-century combination of classical and belletristic rhetorics, but it also gave the tradition a more recognizably Jesuit character as well as adding a more specifically American dimension.

Coppens often quotes Aristotle, Cicero, and Quintilian along with Blair, but he also cites the German Jesuit Joseph Kleuten’s *Ars dicendi* and includes Jesuit orators as examples. Americans are prominently represented in rhetorical practice with speeches by Daniel Webster and in rhetorical theory with quotations from the *Lectures on Rhetoric and Oratory* by John Quincy Adams, Harvard’s first Boylston Professor of Rhetoric and Oratory. Coppens’s use of Adams’s lectures is somewhat surprising given the particular way the Boylston Professor explicitly rejects Quintilian’s definition of the perfect orator, writing that the Roman’s arguments “in support of his favorite position, are not all worthy of his cause. They do not glow with that open, honest eloquence, which they seem to recommend; but sometimes resemble the quibbling of a pettifogger, and sometimes the fraudulent morality of a Jesuit.” Nevertheless, Adams’s argument for continuing the classical tradition no doubt appealed to Coppens in developing his version of Jesuit rhetoric.

Coppens distinguishes among the terms *rhetoric*, *oratory*, and *eloquence*. Rhetoric is “the art of inventing, arranging, and expressing thought in a manner adapted to influence or control the minds and wills of others,” whereas oratory is “that branch of rhetoric which expresses thought orally.” To define *eloquence*, Coppens simply relies on Webster’s Dictionary: eloquence is “the expression or utterance of strong emotion in a manner adapted to excite correspondent emotions in others.” Jesuit rhetorical strategies often appealed to strong emotions, beginning at least with the rhetoric of the Ignatian Spiritual Exercises. Also typical of the Jesuit rhetorical way, Coppens notes that eloquence applies to writing as well as speaking. He describes oratory as “a noble art” and, like many rhetoricians before him, quotes from the first book of Cicero’s *De Oratore*: “On the influence and the wisdom of a perfect orator depends not only his own dignity, but also, to a very great extent, the safety of multitudes and the welfare of the whole republic.” Coppens discusses “national variations” in rhetoric, asserting that “American eloquence aims at the perfection of the Latin,” which emphasizes “the beauty of

eloquence, without, however, ignoring its usefulness.”

The Art of Oratorical Composition includes major sections on the invention, arrangement, and development of thought as well as on memory, elocution, and different genres of oratory. Coppins precedes all of these divisions with a section, “Sources of Success in Oratory,” which gives prominence to moral virtues along with natural talent and learned knowledge. “But far more important than any physical power in the orator,” he writes, “are the moral virtues with which

nature and his own efforts, with the help of God’s grace, have adorned his soul.” To be truly eloquent or persuasive the speaker must be a virtuous person. Coppins adds emphatically: “It is the chief duty of education to make men virtuous; any system of training which does not put virtue in the first place is a false system.” Among the virtues “most necessary for an orator,” he lists: probity, temperance, public spirit, compassion for the unfortunate, benevolence, modesty, confidence, self-command, and a habit of application and industry.

The intimate connection maintained between eloquence and virtue throughout the Jesuit rhetorical tradition effectively advanced the long-standing educational goals of the Society. The 1599 *Ratio* urges that “impressionable minds” be trained “in the classroom and outside... in the loving service of God and in all the virtues required for this service,” and these same ends continued to be emphasized in the course catalogues of U.S. Jesuit colleges and universities throughout the nineteenth century. One typical formulation stresses the value of a “liberal education” in the tradition of the *Ratio*, which aims “to develop the moral and mental faculties of the students, to make good Christians, good citizens, good scholars.”

**“...the quibbling of a
pettifogger, and
sometimes the fraudulent
morality of a Jesuit.”**



Jerry Hess instructs law students, Gonzaga University.

Photo by Rajah Bose.

Similar rhetorical traditions continue today at several Jesuit colleges as they reform their curricula and develop their pedagogical practices. For example, Loyola Marymount University recently adopted a new core curriculum that begins with a required two-course sequence, a “freshman seminar” followed by “rhetorical arts,” which replaces the old freshman composition course and works to train students in oral and written rhetoric in various media. According to the adopted course description, rhetoric arts “teaches an integrated set of skills, competencies, and knowledge that enables students to engage in public debate with persuasive force and stylistic excellence.”

Noting that Jesuit rhetoric emerged out of the Renaissance, the description focuses on how Jesuit *eloquentia perfecta* built on “the classical ideal of the good person writing and speaking well for the public good and promotes the teaching of eloquence combined with erudition and moral discernment. Developing this tradition in light of modern composition study and communication theory, the rhetorical arts course complements the other foundation courses with topics such as ethics and communication, virtue and authority, knowledge and social obligation.” In sum, the class aims “to foster critical thinking, moral reflection, and articulate expression.” Courses like LMU’s rhetorical arts bear witness that the Jesuit tradition of *eloquentia perfecta* remains alive and well in the twenty-first century. ■

Tumblr, Vimeo, Pinterest, Wikis, Mashups

Eloquentia Perfecta and the New Media Landscape

By Diana Owen

The ability to judiciously apply *eloquentia perfecta* to new situations has been a hallmark of Jesuit education. Steven Mailloux of Loyola Marymount University stated in an address at Fordham University that “... rhetoric is going to be embedded in the media of the day.”

Consistent with the aims of *eloquentia perfecta*, he argued, the digital revolution can be used to promote the greater good. Students can be provided with the intellectual tools to engage responsibly and eloquently in the digital realm.

The complexity and cultural underpinnings of the current media landscape present challenges for Jesuit colleges and universities seeking to adapt the tenets of *eloquentia perfecta* to the modern-day curriculum. Students are bombarded with information from a constantly evolving array of platforms that require increasingly specialized skill sets to navigate successfully. The questionable quality and vitriolic tone of much of the content disseminated via media run in direct opposition to the fundamental principles of *eloquentia perfecta*. A tradition of well-reasoned, carefully articulated arguments is more difficult to achieve in a media environment that encourages an abundance of information expressed in brief. In these times, rhetorical training that emphasizes substance, civility, and responsibility is vital.

The New Media Landscape

The American media environment has been undergoing a significant transformation since the 1980s. Broadcast media which disseminate information of general societal interest to large geographically dispersed audiences have been joined by platforms that narrowcast content to specific individuals. The media landscape now consists of a complex, multi-tiered system that accommodates traditional mass media, novel digital media, and hybrid forms incorporating elements of old and new media. Traditional forms of entertainment programming, like television and radio talk shows, have gotten into the news business. New technologies have given rise to a vast array of media options, like blogs, social networking sites, and video sharing sites. Established media are adapting to the shifting environment, as traditional for-

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Gonzaga University.

Photo by Rajah Bose.

mats incorporate current innovations. The websites of mainstream media organizations have become multi-media resources that feature content produced by professionals as well as citizens.

Well-established broadcast channels continue to form the backbone of media system. The majority of people still rely heavily on television for news, entertainment, and sports even as new media formats, and the devices for accessing them—cell phones, tablets, net-books—proliferate. A 2012 Pew Research Center study indicates that over 70 percent of the public gets most of its information from television news programs. Further evidence of television's popularity in the new media age is found in a Pew report indicating that 73 percent of the public watched the 2012 Olympics on television, compared to 17 percent who followed the games online and 12 percent who tracked the action via social media.

Traditional print media have fallen on difficult times, as their budgets have been slashed, staffs have been cut, and investigative journalism has fallen by the wayside. Print newspapers have witnessed a significant decline in readership over the past two decades, but maintain a dedicated following of 31 percent of the population. A 2012 Rasmussen Report finds that only 28 percent of readers prefer the online to the print version of their favorite newspaper.

The new media first emerged in the 1980s when traditional entertainment media became deliberately involved in the distribution of news. Radio and television talk programs, comedy shows, tabloid newspapers, celebrity magazines, and music television increasingly disseminated content related to legal issues, election campaigns, public policy, and societal events.

Presidential candidates seeking to gain more favorable coverage than they were getting from the mainstream press courted entertainment media. Candidates now gain more publicity by appearing on the front cover of *People Weekly* magazine than through stories in *Time* or *Newsweek*. They routinely make the rounds of television talk shows, like *Ellen* and *The View*, where they face mostly supportive audiences. This type of new media/old technology has resulted in the rise of infotainment, an obsession with gossip and scandal, and the degradation of news standards. At the same time, it has made news more accessible and palatable to more people.

The second phase in new media's evolution is inspired by technology. The arrival of the Internet and the World Wide Web enabled the creation of entirely new communication platforms. Advances in digital technology continually push forward the boundaries of communications possibilities. Innovations emerge rapidly and haphazardly. Digital media run the gamut from formats that resemble offline counterparts or perform similar functions to traditional media, such as the websites of mainstream newspapers, to truly novel formats that facilitate new ways of relating. In the 1990s, early forms of digital media—email, websites, blogs, and discussion boards—afforded users unprecedented opportunities to monitor, comment on, create, and distribute information. Social media that make sophisticated use of the interactive capacity of digital tools came to prominence in the mid-2000s. Wikis allow people to work collaboratively on projects and documents. Social networking sites, like Facebook and Pinterest, help users to make and maintain contacts, share information, connect with others with similar interests, debate, and organize events. Microblogs, like Twitter and Tumblr, and text messaging services let people share snippets of content with others in their networks and follow events as they unfold. Content-hosting sites, like the video-sharing platforms YouTube and Vimeo, serve as widely accessible repositories of material that can be immediately retrieved. Virtual games and social worlds, like Second Life, not only allow players to make friends and have fun, but also are used for teaching through simulations that require students to do research and develop decision-making skills.

New media are distinct from traditional media in a number of ways. They have robust interactive capabilities and readily facilitate the development of network connections. They can supersede temporal, geographical, and socioeconomic boundaries. They are able to subvert mainstream media organizational hierarchies, and offer average people enhanced opportunities to become engaged. Mainstream news organizations

increasingly rely on citizen-produced content to fill the void created by budget and staffing cuts. Amateur newshounds from across the globe report on events and provide analysis. New media can enable civic activism by empowering people who lack the resources to engage the political process meaningfully through conventional mechanisms. Voters use social media to take part in campaigns, creating their own candidate ads, recruiting volunteers, and organizing campaign activities outside of the official candidate and party organizations.

The proliferation of offerings has prompted shifts in audience media preferences. Individuals negotiating the labyrinth of choices are turning to specialized outlets that best suit their needs. For some people, social media have become an integral extension of their daily lives. According to the Pew Internet and American Life Project, 82 percent of the American population was online as of April 2012. Over 40 percent of the public gets news about national and international issues from Internet sources. The audiences for digital media are dispersed among numerous sources. This audience fragmentation is illustrated by the fact that one-quarter of the electorate followed the 2012 presidential campaign on CNN.com, 10 percent on FoxNews.com, and 9 percent on MSNBC.com. The majority of voters used a plethora of other news sites, blogs, and social media sites, each drawing 2 percent or less of the population.

Eloquentia Perfecta in the Digital Age: Challenges and Opportunities

The information age media system thrives on a steady influx of content that is produced by a wide circle of providers. Little of that content, rises to the level of rhetorical excellence. Professional information producers in the new media era have shunned textbook journalistic norms defiantly in favor of entertainment values. The public service imperative that once guided media organizations commanding the public airwaves has taken a back seat to profit-making in a competitive marketplace. Average citizens often lack the appropriate training to become purveyors of quality information.

Audience members have difficulty sorting through the glut of information available through so many media sources. Distinguishing fact from fabrication and the important from the trivial can frustrate even the most hardy information consumer. The desire to simplify choices can lead people to seek channels that reflect their own personal viewpoints while ignoring those that offer alternative perspectives. This “echo chamber” effect identified by University of Pennsylvania Professors

Kathleen Hall Jamieson and Joseph Cappella thwarts meaningful dialogue and hampers civil conversation. It contributes to increased political polarization that precludes cooperation. Political commentators dubbed the 2012 presidential election the nastiest and ugliest they have ever seen, as attacks by and against the candidates were flamed by a new media system that rewards negativity with publicity. That new media allow people to lodge attacks under the cover of anonymity does not help matters.

These developments present opportunities for educators seeking to institute the principles of *eloquentia perfecta* into the curriculum as the need to teach students proper rhetorical practices is great. Loyola University of Maryland specifies undergraduate learning aims related to *eloquentia perfecta* that are well-suited to the digital age. These are: “the ability to use speech and writing effectively, logically, gracefully, persuasively, and responsibly” and “critical understanding of and competence in a broad range of communications media.”

The first of these goals acknowledges the need to counter the unfortunate norms of digital age discourse that devalue the quest for truth and accuracy in reporting information, undermine accountability, foster incivility, and fail to promote the public good. The second aim seeks to generate awareness of the constantly shifting platforms and changing modes of conversation that are the reality of today’s media environment. It implies the need to broaden the curriculum to encompass nonconventional formats, such as 140 character limits, audio and video presentations, and mashups.

Young people are at the forefront of innovation with novel platforms and applications. They are attuned to the characteristics of new media and proficient in their use. They have been instrumental in building the information architecture that underpins the new media system and elevating its use. With proper guidance, our students can inevitably play an active role in the adaptation of *eloquentia perfecta* for the new media age curriculum. ■

A Word on Our Departing Editor

Pat Howell, S.J.

Fr. Ray Schroth, S.J., concludes his ten-year run as editor of *Conversations* with this issue. Characteristically, he is not gearing down or taking it easy. Just the opposite. His added responsibilities at *America* as literary editor will keep him busier than ever.

Because of his talent as a journalist and his breadth of knowledge about Jesuit universities, Fr. Schroth brought great suggestions, skilled editing, and creative layouts to *Conversations*.

Conversations began shortly after the Georgetown Conference on Jesuit higher education in 1989 at which Father Peter-Hans Kolvenbach gave a major address. Afterwards, an urgent need was felt to have greater communication among the Jesuit universities, to share insights and best practices, and especially for lay colleagues to delve into, understand, embrace, and take responsibility for the Jesuit mission.

No one has been more central, more committed, and



Photo by Kerry Weber.

more skilled for advancing this mission on our National Seminar for Jesuit Higher Education than Ray Schroth. Our seminar members hold him in great affection, and we are consoled by knowing that he is just a phone call away for recommendations about articles, writers, or “hot” topics. He himself embodies the *Eloquentia Perfecta*, which we explore in this issue. ■

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Why Students Don't Write

Educating in the Era of Credentialing

Academically Adrift: Limited Learning on College Campuses

By Kristine Johnson

In 2005, the Spellings Commission declared a crisis in American higher education: at the same time that colleges and universities are becoming less accessible and less accountable, they are failing to prepare the workforce and struggling to maintain international status. Extending the national focus on educational accountability into higher education, the Spellings Report called for information about the quality and cost of college degrees. Policymakers and government officials are questioning how much undergraduates learn and, in the interest of greater accountability, are urging colleges to publicize data about student success.

Richard Arum and Josipa Roksa's *Academically Adrift: Limited Learning on College Campuses* (University of Chicago Press, 2011) has gained

great capital in this crisis narrative. The authors claim that American students are learning very little—at best—during their first two years of college. Although the book may be criticized on methodological grounds, it is helpful reading for faculty and administrators at Jesuit colleges and universities, institutions with aims that Richard Arum and Josipa Roksa argue have been lost in American higher education: educating with intellectual rigor and a commitment to society.

Academically Adrift reports on a study of 2,322 students enrolled at twenty-four four-year American colleges and universities. These students were nationally representative of traditional-age undergraduate students in terms of

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racial, ethnic, and economic backgrounds; high school grades; and scores on standardized college entrance exams. Arum and Roksa used the Collegiate Learning Assessment (CLA) to measure learning during the first two years of college; students were tested in Fall 2005 as incoming freshman and in Spring 2007 at the end of their sophomore year. Through a performance task and two analytical writing tasks, the CLA claims to measure general skills such as critical thinking, complex reasoning, and writing rather than specific content knowledge. The mean gain in CLA scores was seven percentile points, and the authors conclude that “many students are only minimally improving their skills in critical thinking, complex reasoning, and writing during their journeys through higher education.” Yet the top ten percent of students improved forty-three percentile points, and these high-performing students came from all family backgrounds, academic preparations, and racial/ethnic groups. Because some students did indeed make remarkable gains during their first two years of college, Arum and Roksa go on to ask how “specific college experiences and contexts can shape” growth after students enter college.

Three factors emerged as significant for learning growth: spending time studying alone, taking classes from faculty with high expectations, and taking classes that require more than forty pages of reading per week and more than twenty pages of writing during the semester. For those who teach college writing and rhetoric courses, the last finding—that writing positively correlates with growth in learning—is certainly not surprising because it confirms decades of composition research. However, Arum and Roksa found that fifty percent of students reported not taking a single course requiring more than twenty pages of writing in a semester. This finding is especially troubling if we assume that more than fifty percent of students take a writing course during their first two years of college, and it may also indicate that opportunities to undertake substantial writing projects have dissipated in postsecondary classrooms as they have in secondary classrooms.

Moral authority, or just a credential?

Though Arum and Roksa ultimately draw narrow conclusions, their work suggests a broader claim: higher education has shifted from an institution that embraced moral authority for student development to an institution that simply credentials workers. They identify a shift in the way faculty and administrators view their roles: “Many higher-education administrators and faculty today have largely turned away from earlier conceptions of

their roles that recognized that providing supporting for student academic and social development was a moral imperative worth sacrificing for personally, professionally, and institutionally.” Students leave college not only academically adrift but perhaps morally and socially adrift, without the virtues to become engaged citizens. Arum and Roksa do not argue for a return to these values, but they contend that envisioning American higher education as credentialing neglects the moral, social, and intellectual factors that are integral to thinking, reasoning, and writing—to *eloquentia perfecta* in the classroom and in the world.

Within the discipline of rhetoric and composition, *Academically Adrift* has received significant criticism for its bold claims about student writing. The entire study is based on results from the CLA, which assesses writing in ways that are neither authentic nor perhaps valid—a ninety-minute test that now scores analytical writing by machine. Composition scholars argue that the authors manufacture an educational crisis by interpreting their results quite negatively and citing only studies that found similarly discouraging results. Though the sample group as a whole and each subgroup recorded statistically significant gains, they nonetheless conclude the gains were limited, overlooking other studies that show improvement throughout the undergraduate years. Arum and Roksa use these results to call for deeper dedication to undergraduate education: more rigorous classes, more contact between faculty and students, and more faculty time devoted to teaching. These goals are certainly admirable, but they also obscure economic and material realities. Many of the courses students take during the first years of college are taught by teaching assistants or contingent faculty, and the credentialing model directing American higher education may not allow for this dedication to undergraduate education.

Academically Adrift calls attention to the widespread perception—one held by faculty, administrators, and students—that a college degree is simply a credential to be deployed in the economic market. Policy statements such as the Spellings Report reinforce this perception, focusing on student learning as a way to assign value to the credential. In this educational landscape, faculty and administrators from Jesuit colleges and universities may reflect on the ways in which their work challenges this perception by aiming to educate students ethically, morally, and intellectually. Although standardized assessment instruments cannot measure these ethical and moral goals, *Academically Adrift* highlights their importance not only for student learning but also for the continued existence of American higher education as a public good. ■

Writing Across the Country

Progress Reports on How to Teach and Do It

SPREAD OUT BUT CLOSE

Conversations and Collaborations: Eloquentia Perfecta on 21st Century Jesuit Campuses

Laurie Ann Britt-Smith,
Lisa Zimmerelli, Cinthia Gannett,
and John Kerrigan

How can the tradition of *eloquentia perfecta* still animate our current sense of rhetorical education? The Jesuit Conference on Rhetoric and Composition, an association of interested writing faculty from the 28 American Jesuit colleges, was founded over a decade ago, prompted by the need to recover and re-imagine what is vital about Jesuit rhetorical education for the 21st century. In this Jesuit-lay collaboration, faculty in rhetoric-composition meet and communicate regularly to sponsor colloquia, summer institutes, presentations, published scholarship, and pedagogical reform. Our voluntary association promises to help create and sustain a new version of *eloquentia perfecta* across curricula, programs, and institutions aligned with current views of Jesuit mission and identity which join academic excellence and social justice.

As one example of this work, we teacher-scholars at four distinctly different and geographically-dispersed Jesuit institutions, all partners in the Jesuit

Conference on Rhetoric and Composition, responded to a call for papers at the European Association of Teachers of Academic Writing Conference in Ireland (2011). We worked together to prepare a presentation, “The Spiritual Life of Writing” on joining the reflective/ spiritual and academic uses of writing. This drew from our own institutional approaches, but transformed to a unified whole as we worked online, met in Limerick, presented together, and responded to the useful questions and thoughtful feedback of our international audience.

As fellow travelers exploring the extension of the Jesuit rhetorical tradition into the 21st century teaching of writing, we learned as we taught, first for our international presentation, and then as we have worked on this article and other projects together and on our own campuses. This primarily digital collaboration (email, Skype, google docs) is one means by which we enact and model *eloquentia perfecta*. We challenge ourselves to generate writing that reflects all our individual voices, yet also forms a larger whole. This process can be arduous, requiring more time to complete a project than if we attempted to keep the conversation smaller. Yet we find real value in making the effort to understand each other's and our own imperfect (unfinished) efforts. We have discovered that we need to mind the gap between our aim of eloquence and our (and each other's) daily scribbles, maintaining a delicate balance of *magis* and *cura personalis* in our companionship in order

for the collaboration to be successful.

But beyond the writing itself, our work evokes the Jesuit notion of the collaborative process of learning and acting, “*nuestro modo de proceder*”—listening, sharing, and attending to what is common and unique about our contexts, then moving forward through language together. Our collaboration has led us to better appreciate and share the features of *eloquentia perfecta* that our programs strive to enact. That is, what is distinctive about our collaboration is the way it forges an interrelationship between/ among us and our work on campuses. We realize, for example, that we are all interested in synthesizing the role of rhetoric and reflection as central program aims and in identifying ways to teach language as a means of forming “men and women for others.”

These initiatives take very different forms, given institutional histories, structures, and resources, but they each have important contributions to make to our conversation. At Rockhurst University, we learn, discussions between first-year writing faculty and disciplinary faculty, noting the convergence of reflection as a “best practice” in teaching writing and Ignatian pedagogy, developed ways to infuse and assess a reflective pedagogy. Similarly, Fairfield University's developing core writing course sequence supports its core pathway, *Rhetoric and Reflection*, and it is sustaining institution-wide interest by engaging the faculty broadly as “a community of writers” through the Center for Academic Excellence.

Like Fairfield, the University of Detroit Mercy (UDM), has also revised its writing program, improved its writing center, and adopted new learning outcomes in the soon to be implemented core curriculum which focus on the development of ethos, language as civic action, and other enduring rhetorical competences. At Loyola University Maryland (LUM), the writing department enacts the centrality of writing and rhetoric by bringing together the core writing course, a writing major and minor, writing-across-the-curriculum support (including a Loyola writing handbook with contributions from every department), and the writing center into an integrated ensemble of initiatives. Their writing center extends the ideal of *social justice* into the larger Baltimore community through its high school peer tutoring program.

As we confer across campuses, our mutual commitment to *eloquentia perfecta* bears a transformational capacity. *Accompanying* each other in the Jesuit sense, with humility—not appropriating each other’s projects, but being in dialogue with each other as we choose how to proceed, cultivates our sense of self-awareness and criticism, and has opened avenues of possibility that have enhanced our individual work. Our ongoing collaborative work will continue to focus on Jesuit rhetorical practice for discernment and action in service of the common good, grounded in best practices in contemporary composition and rhetoric. And when we grow frustrated by the pace and complex negotiations of group writing and the long trail of drafts, emails, and conversations, we remind ourselves that the first great Jesuit educational document, the Ratio of 1599, was the result of countless iterations, reports, revisions. We have to laugh and ask, Why should it be any different now?

Laurie Ann Britt-Smith is an assistant professor of English and director of the writing program and center at the

University of Detroit Mercy; Lisa Zimmerelli is an assistant professor and writing center director at Loyola University Maryland; Cynthia Gannett is an associate professor of English, director of core writing, and CAE coordinator of writing across the community at Fairfield University; and John Kerrigan is an associate professor of English and chair of the humanities division at Rockhurst University.

A Course to Blog About

Laura Davies and Erin Mullally

A few weeks ago, Laura stumbled upon a blog one of her writing students kept. To her surprise, the student cared enough about what they had talked and wrote about to post her essays about critical writing and Ignatian spirituality on her very non-academic blog. In one post, she wrote: ‘Though I am not even halfway through the semester, I feel like this course has already helped me to grow a lot and come to terms with who I am ...’

We believe that this student found her critical writing course meaningful because of the nature of the course. For fall 2011, we designed a pilot first-year writing course at Le Moyne College that enacted Ignatian pedagogy: teaching writing through a holistic pedagogical framework that emphasized 1) care of the individual student, 2) individual reflection and self-evaluation, and 3) a concern for the ethical ramifications of rhetorical acts.

We had five sections of freshman composition, approximately one hundred students. We wanted students to approach writing through Ignatian pedagogy. We also wanted them to see who the man behind the curtain was, naming for them the processes we were following, so they could contemplate our classroom practices and writ-

ing prompts as arguments themselves. The assignments and classroom activities were all selected to stage teaching as a rhetorical activity.

The course was organized around a progression of three questions: What is Jesuit higher education for? What does it mean to be a college writer today? What does it mean to get a college education in the 21st century?

First, the students explored the 450-year history of the Jesuit order and read about Ignatian spirituality, the worldview of Ignatius of Loyola, and scholarship about the Catholic intellectual tradition (including selections by John Paul II, John Henry Newman, Adolfo Nicolás, Peter-Hans Kolvenbach, James Martin, Monica Hellwig and Kevin Clarke). These works gave the course a foundation upon which to explore contemporary merits of liberal arts education and the pros and cons of campus life in authors including Mark Edmundson, Louis Menand, Mary Eberstadt and Donna Frietas. The specific shared vocabulary alone allowed for nuanced conversation as the students noted the frequent use of these same terms throughout their campus.

Then students read scholarship in composition and rhetoric (selections by Gerald Graff, Lester Faigley, Mike Rose, Rebecca Moore Howard, Donald Murray and Walter Ong), challenging them to find connections between Ignatian pedagogy and the theories that inform our understanding about inquiry, rhetoric and digital technology, the writing process, collaborative writing with sources, and academic argument as conversation.

Although we found the course engaging, we noticed some limitations. We designed the course with the traditional first-year, first-semester college student in mind. Many of our students fit this category, but not all. The older, non-traditional students found the course meaningful, but in different ways than we expected. One, an Army

veteran wounded in Iraq, wrote about how he saw his life intersecting with the story of Ignatius. Other students, returning to college, added to our discussions of the worth and cost of a college education today.

Additionally, although we used the same major assignments and many of the same readings, our courses were not identical. It's important that the course remain flexible so that it can adapt to teachers' individual expertise. We developed a shared vocabulary and a core set of texts, while retaining the autonomy to tailor the courses to our own interests. Finally, our pilot project was supported through an institutional grant, which gave us the resources to do extensive curricular development the previous summer.

In one assessment, students were asked to define academic writing, a question previously asked on the first day which most could not answer clearly. Now, however, all gave answers that included terms like "argumentative," "support," "back up your claims," "include opposing viewpoints," "prove a point." Additionally, when asked to reflect on what they have learned about themselves as writers, the overwhelming response mimics this one student's response: "I've learned that my writing needs work."

We were delighted by the overwhelmingly positive response because we had feared that students would reject any prolonged engagement with Ignatian ideals in a required course. During an in-class reflection early in the semester, Erin's students considered the links between that day's reading and the college mission statement. Their responses noted how both the statement and the author's argument on the nature of Jesuit ideology affirm the necessity of individual freedom of conscience and the importance of living a full life. As one student, skeptical of the "Catholic" element of the Le Moyne mission, notes: "It is comforting to know that the Jesuits and Le Moyne

College give me the freedom to do what I feel is my own path and that they will be supportive of that." Another student notes that "As a Jesuit Institution Le Moyne has specific goals set out for its students including education of the mind and body, a dualism at the heart of the Jesuit tradition, critical reasoning and eloquence, skills necessary for students to go into the world, and a dedication to service and learning, which lies at the center of Jesuit spirituality."

These two responses—one surprised by the nature of Jesuit educational ideals that do not conform to negative assumptions of Catholicism and one that sees positive links between academic and non-academic goals—are typical. Erin felt that these students understood the implications behind why one should attend a Jesuit college. All private colleges must demonstrate to their students why their particular institution is worth attending; even early on, these students seemed receptive to the distinctive nature of the college they had chosen.

Laura Davies and Erin Mullally teach in the English department at Le Moyne University.

ROUND-UP

What's New in Writing across the Curriculum at Jesuit Institutions Today?

John C. Bean

"So, while **John Carroll (JCU)** does not have an official Writing Across the Curriculum (WAC) program, we do a number of WAC-type things," says Tom Pace, the director of writing at **JCU**. Like John Carroll, most Jesuit colleges and universities do a lot of WAC-type things. What's new are cross-discipli-

nary commitments to *eloquentia perfecta* that help students understand the power of writing to promote deep learning, civic engagement, and discernment of beliefs and values.

"WAC-type things": Three quick examples include **Gonzaga University's** pilot initiative in reading across the curriculum; the day long workshop that Tom Pace and colleagues at John Carroll conduct for faculty teaching writing-intensive courses; or **Rockhurst University's** discussions of *eloquentia perfecta* across the curriculum.

A different "WAC-type thing" is the writing fellows program by Paula Mathieu at **Boston College**. Unlike a drop-in writing center, a writing fellows program pairs trained graduate-student fellows with an interested faculty member on a specific course. The fellows work with the professor and consult throughout the semester with students during draft stages of assignments.

Also, at least two Jesuit universities have WAC websites providing support information for both students and faculty. **The Marquette website** includes a "department-by-department" reference guide as well as writing tips for students. **Loyola Maryland** has also produced a writing handbook available on-line.

WAC via core initiatives: **Fordham University's** *eloquentia perfecta* seminars, taught by faculty across the curriculum, were featured in a recent article in *America* ("How to Build a Better Student" May 16, 2011). Students must take four EP seminars during their undergraduate years. **St. Joseph's University** also requires a writing-intensive course during each of four years. **Seattle University's** new four-year vertical core requires writing in every core course and specifies that particular courses must require a written or oral assignment.

WID (writing in the disciplines) initiatives: In **Seattle University's** writing-in-the-majors program, each

major identifies a capstone project that requires “expert insider prose” in the discipline. Disciplinary faculty, using the process of backward design, develop instructional modules and assignment sequences needed earlier in the major to prepare students for capstone work. (For a bibliography of peer-reviewed articles on Seattle University’s use of assessment to sustain WAC, email jbean@seattleu.edu)

Reflection across the Curriculum: Whereas “reflection” in writing instruction has typically focused on metacognition, Jesuit universities are increasingly using reflection in the Ignatian tradition of discernment, asking students to wrestle with questions about meaning and value. **Fairfield’s** new core has a pathway entitled “Rhetoric and Reflection.” Seattle University’s new Core also requires reflection in a number of courses, including social justice.

John C. Bean is professor of English at Seattle University.

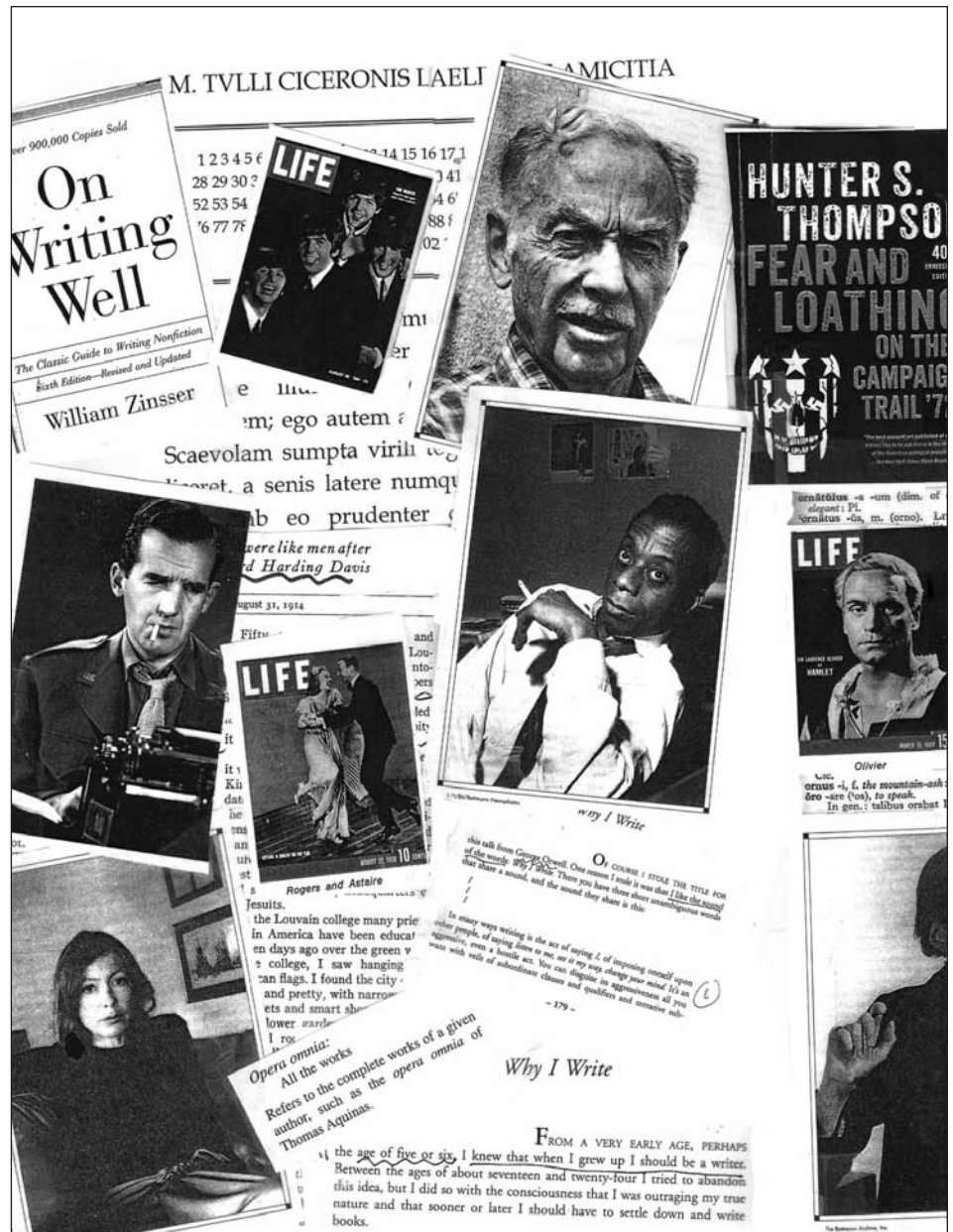
Writing-Across-the-Curriculum and the Promise of Something More

Joseph Janangelo

Writing-across-the-curriculum (WAC) courses represent a nexus of what is new and renewed for students at Jesuit colleges and universities. Three recent developments illustrate this combination.

1. *Students compose digital texts across the curriculum.*

For years, students and teachers have used web sites and databases to further their research. Contemporary WAC instructors are moving from simply using existing online texts to helping students create new ones in contemporary professional genres. Students receive mentored practice in



composing texts designed for online presentation and circulation. These projects prepare students for careers designing company web sites, maintaining their social media presence, and creating online databases and reports. This helps students create texts of encapsulated eloquence with a few well-chosen words and a menu that is clear and inviting. Instructors also help students incorporate visuals (e.g. still and moving images) and sounds (e.g. music).

2. *Students write in scholarly and professional genres.*

Genres include lab reports, case studies, brochures, and teaching portfolios.

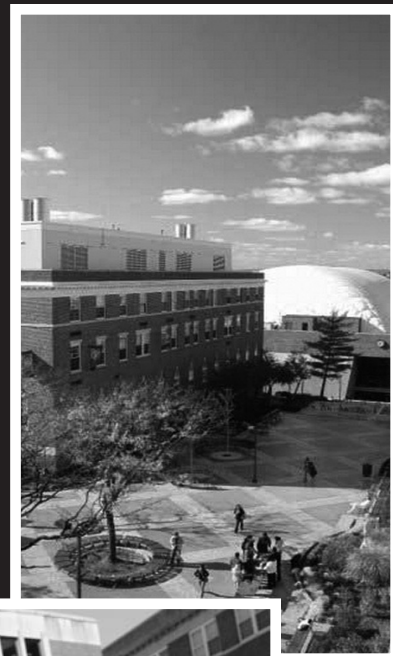
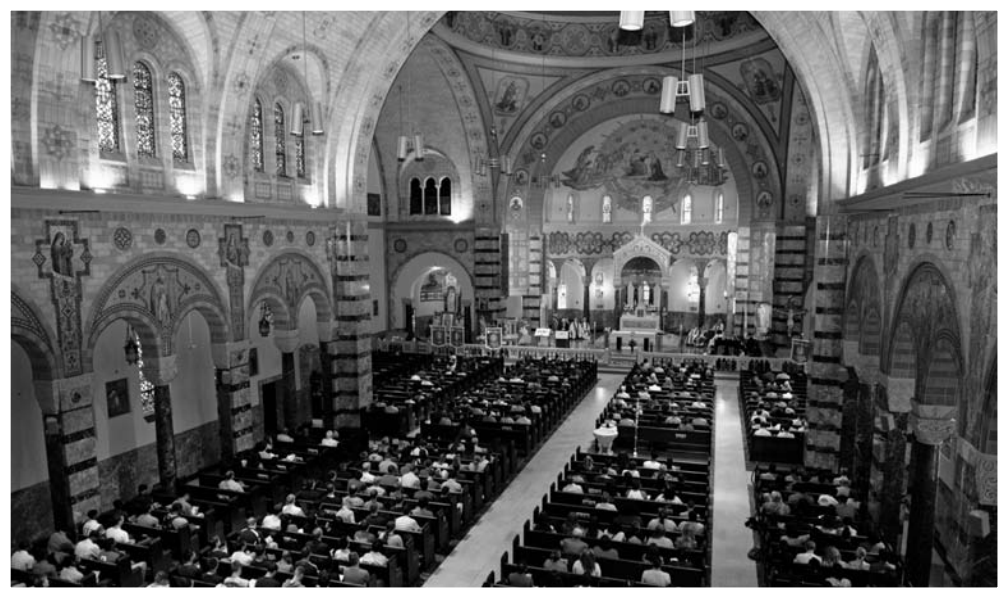
3. *Undergraduates publish their research.*

Numerous journals sponsor undergraduate research. For example *Young Scholars in Writing* publishes work in rhetorical theory and practice. The concept of audience is writ large when undergraduates write for hundreds of readers.

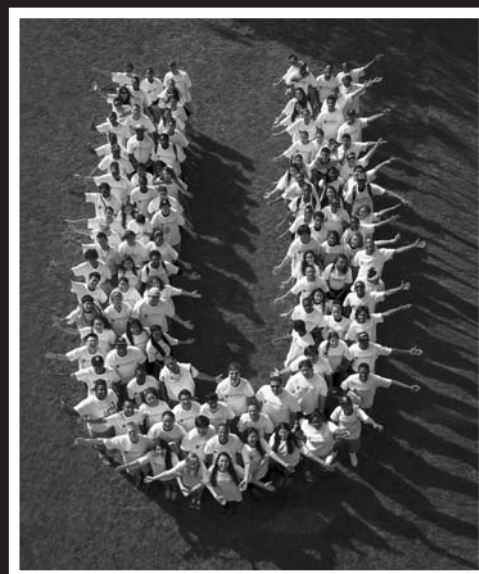
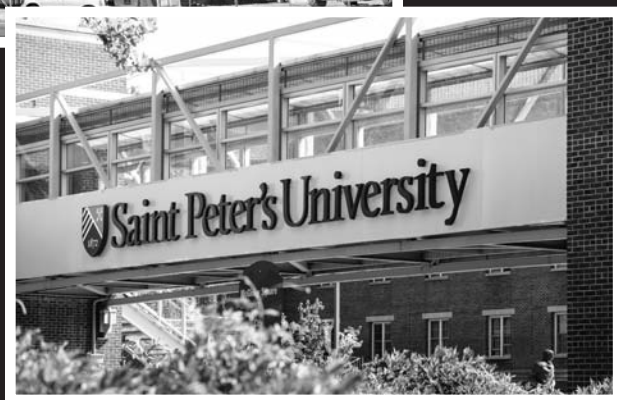
More and More

The more students write and revise their work in carefully mentored WAC courses, the more attentive, rigorous, and capable they become as readers and writers. Learning to write well is a life-long project. First-year composition courses lay a strong foundation.

Joseph Janangelo teaches English at Loyola University Chicago.



SAINT PETER'S UNIVERSITY



The Art of the Medical Interview

By Francis DeMichele

Any doctor can order tests, examine vitals, and analyze charts, but to possess the skill to interview a patient well requires nothing short of perfect eloquence. A doctor must show confidence without arrogance and must build trust while placing the patient at ease. At any point during the interview, especially when meeting a patient for the first time, this process can go horribly wrong and become awkward for both the patient and physician. However when done successfully, a good interview will be the foundation for quickly reaching the correct diagnosis and providing optimal care. This interview process used by physicians is not unlike that used by journalists investigating complex societal issues.

After observing many senior physicians interview patients in the hospital and subsequently attempting to imitate their example with my own patients, I quickly understood the difficulty involved in mastering this skill. Multiple obstacles must be overcome in order to professionally interact with patients. Some patients are suffering because of their conditions and do not wish to be bothered while others come with preconceived aversions to medical professionals. Nonetheless, by asking thoughtful questions and sincerely listening, this process gives patients confidence in the care they receive.

Learning to conduct interviews, I have found myself drawing from my experience as a former editor of my college newspaper. The key to gathering information for a story depended on my ability to conduct successful



interviews. I needed to ask direct questions which would give me the information that I needed without ever seeming offensive. Sometimes people were apprehensive when answering questions from fear of having their words manipulated or turned against them. Once I built a rapport with them and demonstrated my willingness to only report the truth in an unbiased manner, the people I interviewed were willing to cooperate and help me to write an accurate article.

The nature of medical school often allows students to disregard the value of polished communication skills. In order to build an understanding of the highly technical scientific principles applied in the medical field, the medical school curriculum necessitates a fast paced teaching and learning environment. Students must commit massive data banks of interdisciplinary scientific and clinical information to memory and take standardized board exams to prove their knowledge. To add to

the stress and importance of learning the material, a low score can often limit a student's career options following medical school. Thus, most of the time spent preparing to be a doctor centers around building a strong scientific foundation. Even though making clinical decisions requires a mastered understanding of this scientific material, doctors cannot lose sight of the fact that treating the human spirit requires the skills of an artist.

Loyola understands the value of human connections in the medical profession and balances their medical curriculum with classes which focus on treating the whole patient. According to an article from the *Journal of General Internal Medicine* by Dr. Mack Lipkin, Jr., a patient's diagnosis can be made by the medical interview alone 80 percent of the time. Because a successful interview can be such a valuable asset in clinical medicine, we begin learning how to navigate patient interviews during our first year of medical school. We are taught to consider each individual patient's circumstances beyond simply the disease or its symptoms. We continue to practice these skills frequently, which prepares us for seeing patients on a regular basis during our third year.

The ability to clearly articulate and communicate is indispensable whether in the field of journalism or medicine. When writing for the newspaper, journalists need to analyze all of the information obtained and present only the useful and relevant parts in a logical, organized and straightforward article. Similarly, a clinician must consider all of the factors of a patient's condition and distill what was initially many loosely connected statements into a clear clinical assessment and plan of treatment. When physicians combine scientific expertise with the interviewing skills of pertinent questioning and attentive listening, they can then practice medicine in the ideal way. Like a journalistic interview, a medical interview requires a yearning for the truth tempered by a respect for human autonomy. ■

Francis DeMichele, former editor of the *Saint Peter's University Pauw Wow*, is a medical student at Loyola University Chicago.

HOW TO DO IT

Four Jesuit Alumni Share their Experiences

HOW TO WRITE ABOUT CRIME

By Mike Wilson

“Excuse me ...”

These two words remain the most difficult part of my workday. Approaching complete strangers and asking them to answer questions — often, in crime reporting, on what has suddenly become the worst day of their lives — never gets easier. No improvement in technology, no iPhone app, no social network will change this eternal, analog part of the job: sticking a notebook in your back pocket and a pen in your front and walking out of the door to talk to people.

The great ones I studied at Loyola University in New Orleans made it look easy. Gay Talese’s “Frank Sinatra Has a Cold,” which I first read at age 19, tore the roof off what I understood journalism to look like, to be able to do, and it let in fresh air and color. It read like a novel, which I did not know was allowed. The complete immersion into the life of a subject — to do this for a living? I was hooked.

To this day, I tell everyone to read “Frank Sinatra Has a Cold.” I had dinner with Mr. Talese last year and struggled, star-struck, to explain the impact of the piece on my life. He cut me short, with questions about my work. Always asking questions. He carries around strips of cardboard from the dry cleaner in his coat pocket, for taking notes. Always working, always looking for a story. You can’t teach curiosity, but you can teach how the good writer channels curiosity into art.

In journalism classes at Loyola, we were assigned to write profiles of one another, and as a reporter at the weekly campus newspaper, *The Maroon*, I interviewed my fellow students about everything from sorority recruitment policies to a car wreck down the block. But one assignment, on travel writing, required us to go to a neighborhood that we knew little or nothing about and get a feel for the place by walking around and talking to people.

I borrowed a car and drove to an area called Mid-City, parked, got out, and froze. Now what? Whom do I approach, and what do I say? These were not fellow students with whom I shared a lot in common. To this day, 20-plus years

later, I can still remember the people — a woman in line in a convenience store, a man on his front porch — who were kind enough to pause and chat with an earnest, self-conscious stranger about the place where they lived.

It was an important day because it was uncomfortable. No one hiring college graduates for jobs in journalism is looking for someone to sit in an office, “using up Mr. (insert name of publisher)’s air conditioning,” as a former colleague in Alabama liked to say.

At the *New York Times*, I’ve sought pedestrian wisdom and reaction to everything from an attempted car-bomb in Times Square to an accumulation of slush in the streets. I’m still self-conscious. It hasn’t gotten any easier, but I’ve gotten faster. New Yorkers are far too accustomed to being



approached by strangers carrying a petition to be signed, or shaking a cup of loose change, or, yes, holding a reporter’s notebook.

Crime reporting can be very uncomfortable. Interviewing the relative of a murder victim is something you don’t ever get good at doing, but you hope, you become less bad at it. An editor at my first job threatened that if she ever heard a reporter ask someone, “How did it make you feel?” she’d fire him right there on the spot

with his pen in his hand. I never asked that question.

I offer the honest truth: I never met the victim, and I’d like to say something about him besides just the way he died. The same approach holds for the family of the bad guy. My favorite crime journalism is David Simon’s “Homicide: A Year on the Killing Streets,” the fruit of a reporter’s frustration with the emptiness of his routine daily stories about this or that murder.

The journalism class with no classroom is no less important. Go Out and Interview People: 101. For some, it will be the toughest part of the semester, and the most valuable.

Mike Wilson, a graduate of Loyola University New Orleans and former editor of the Loyola Maroon, is a regular Saturday morning New York Times columnist on crime.

HOW TO WRITE ABOUT TELEVISION

By Hank Stuever

When school groups and other visitors take the tour of the *Washington Post* newsroom, they often make a brief stop near my dimly lit office in the corner of the Style section. I have some idea of what the guide says: *See that man there? His job is to watch TV all day and then write what he thinks about it. Can you imagine being paid to watch TV?* The job sounds cushier than it is, of course – and it still sounds tragic to my mother, who always begged me to shut the television off and go outside, play.

My first two decades as a journalist were spent in the newspaper equivalent of a raucous and occasionally upsetting playground, as a features writer who sought out people and stories that spoke to some theme of the human condition. I followed a bride-to-be through the self-manufactured drama of wedding planning. I followed a family of morticians who owned a discount funeral home in a strip mall. I traced the story of one acoustic guitar back through its five owners, each of whom dreamed of mastering it and being a campfire troubadour – and never really did. I wrote about rock bands and Dairy Queens, dilapidated roller rinks and dead shopping malls. I covered two Miss America pageants, six Oscar nights, White House dinners, a space-shuttle crash, a Winter Olympics, the events of September 11th and the Oklahoma City federal building bombing. I wrote about people who were mentally ill or just crazy in love. The point of it all was to write about people as they are, to get at the deeper truths we all sense in our everyday lives but can never quite articulate.

It's not the important journalistic work performed by my colleagues up in the investigative department. I always did better on the margins of the news. What I did – what my Jesuit-flavored education taught me to do – was listen to people talk about their lives. Listen and then listen and then listen still. Listen to the citizens of a millennial era – a time when nobody seems to listen anymore.

We have a moral obligation to listen to one another but we also have a moral obligation to ask questions, including the questions people would rather not answer. That was my main takeaway while studying journalism at Loyola University in New Orleans. It's about intellectual rigor applied to everyday life. It's about engaging the community and having the courage to ask critical questions. Being a student journalist is no route to collegiate popularity, I learned; when I think back to time spent at the campus paper, I mostly remember someone always being mad at the editors –



deans, Greek organizations, theater directors, my own professors. The questions we asked and the way we wrote wasn't always perfect, but no one questioned our motives and our work more than we did. This, to me, has always been the point of it all, to think critically and actually criticize, to question authority even when they won't answer, to enter a debate you might not win, and to write clearly about an event or an idea – but most of all to question yourself.

There's a lot of noise about popular culture now. Anyone can dash off something about a TV show or a celebrity, and everyone does. I became a TV critic a few years ago not because it looked easy, but because it looked difficult and clamorous, and because it is another way that I can write about society and culture in the present tense. The difference now is that I'm looking at it through the distorted prism of our flat-screens and iPads. I watch and listen to its content and then interrogate it, to a degree, with intellectual passion.

A few days ago, I reviewed a new reality show on NBC that features C-list celebrities and military special-ops veterans playing war games in quasi-combat scenarios. All in fun, you see. One of the military men, a Navy SEAL sharpshooter, boasted that he had 160 confirmed kills. His co-stars seemed thrilled to hear that. Once the show aired, various anti-war groups and a handful of winners of the Nobel peace prize voiced their disgust to the network.

But the TV critic is the one who gets to see it first. That's my job as a lifelong student of our mass-media culture. Listen closely and ask why.

Hank Stuever (Loyola University/New Orleans, B.A., '90) has worked as a reporter at newspapers in New Mexico, Texas, and, for the last 13 years, at The Washington Post. He is the author of Off Ramp a collection of essays and articles about modern American life, and Tinsel a nonfiction book about the emotional and economic impact of Christmas. This fall he taught at the University of Montana School of Journalism as the 2012 T. Anthony Poliner Professor.

HOW TO COVER THE WORLD

By Loretta Tofani

Fordham University's newspaper, *The Ram*, was my base from 1971 to 1975. The various jobs I practiced there as a student — reporter, features editor, editor-in-chief — gave me many of the skills I have used as a journalist during the last 35 years.

I worked as a staff writer for *The Washington Post* for nine years, and for *The Philadelphia Inquirer* for 14 years. Currently I'm a free-lance writer.

At *The Washington Post*, I began feeling some frustration. I kept seeing types of stories that did not seem to “fit” into newspapers. They were stories about social problems overlooked by government. These types of stories did not seem particularly interesting to my colleagues. Maybe I had judgment problems? I had my share of self-doubt.

I persevered. In 1983 I won a Pulitzer Prize for local specialized (investigative) reporting for a series called “Rape In The County Jail: Prince George's Hidden Horror.” (Receiving the prize helped me get over my doubt.) The series documented that rapes were occurring routinely in a county jail. The victims were innocent, awaiting trial on misdemeanors; they were in jail because they did not have enough money for bond. The rapists were convicted armed robbers and murderers. As a result of the series the jail changed its policies, separating violent from non-violent inmates. Fewer rapes occurred.

I became aware of the jail rapes while covering the courthouse beat. I did not know all the necessary techniques to report and write such a story, but that turned out not to be a barrier. I learned techniques as I needed them. (Need jail medical records? Visit the jail medical technicians at their homes at night, for many nights.)

What was important at the time was that I had a social conscience. All those years in Catholic grammar school, Catholic high school, and Fordham College had given me a moral compass.

My editor wasn't interested in stories about men getting raped in jail. I might have deferred to him. But my sense of outrage was high. And I could still hear the words of my journalism professor from Fordham, Ray Schroth, S.J. “A journalist's job is to comfort the afflicted and afflict the comfortable.” So I reported the rape story anyway. I did the work

during nine months, during my off-hours and while reporting other stories my editor did want.

There was something else guiding me as well: At Fordham, in a course called Books That Changed America, I had read the investigative journalism of Lincoln Steffens, Upton Sinclair and Rachel Carson. Journalism, I knew, could prompt government officials to correct policies that hurt people. I thought that was a worthy goal. At various times, I pursued that goal.

In the 1990s, I was based in China as a staff writer for *The Philadelphia Inquirer*. My husband, John White, M.D., and infant daughter, Nicole, now 20, shared my Beijing apartment. I wrote many hundreds of stories from China, as well as from Japan, North and South Korea, Myanmar, Cambodia, Vietnam, Thailand, India and Nepal. Most of my work was more similar to a firefighter's (chase the crisis) and an air traffic controller's (requiring logistics skills) than to a journalist's with a social activist heart.

Nevertheless, I am proud of my series on Tibetans who were arrested and tortured in prison by Chinese authorities for their loyalty to the Dalai Lama. To report part of the series, I covertly scrambled with fleeing Tibetans through the Himalayas at night. One night, at 18,000 feet, I broke my leg. My friends called my stories “Tibet Your Life.”

More recently, in 2007, I reported and wrote a series called “American Imports, Chinese Deaths” that was published in The Salt Lake Tribune. The series won several national awards, but it had little impact. (It can be read at <http://extras.sltrib.com/china>.) Chinese factory workers still are getting fatal occupational diseases and limb amputations while making products for America.

I have learned that journalism has impact in democracies, not in totalitarian regimes. Although some of my investigative stories — particularly in China — have not brought about positive change, I feel privileged as a journalist to be a witness. And for that I am grateful to my Catholic school education and my professors at Fordham.

Loretta Tofani now lives in Idaho. A newspaper series she didn't mention is her long investigative piece on how AIDS is communicated all over Africa.





THE MANAGING EDITOR'S JOB

By Rene Sanchez

It's 6 p.m., deadlines are fast approaching, and another rough-and-tumble day inside the *Star Tribune* newsroom in Minneapolis is reaching its

usual climax — with stories suddenly emerging, others falling apart.

The website needs a fresh jolt of news, and the front page we're building is still hostage to a display photo that should arrive any minute. Unless it doesn't.

Tick, tick, tick.

Exactly as I predicted when I walked into the office nine hours earlier.

In newspaper journalism, as an editor presiding over the daily news, you learn to expect the unexpected, no matter how meticulously you plan. You learn that the credibility of the stories you publish, and thus your credibility as an institution, pivots on even the smallest of facts — so you have to be very careful, even in haste. And in this journalistic era, even on constant deadline, you learn that you always have to be innovating and adapting to our dynamic new digital world. But, just as importantly, you have to do that without ever forsaking the principles or priorities that define the best newspapers and the role they still must play as fearless watchdogs of the public interest.

It's quite an adventure. No two days are alike. And it's good for the soul — you're rooting out the full truth of issues that really matter in the lives of a community.

So, how do you prepare for life editing a daily newspaper and website?

First and foremost, I'll say something that you might find surprising: Do not aspire to be an editor, at least for a while. The best editors usually have had sustained, successful careers as reporters. They've lived that work and all its challenges and nuances — from learning how to cover many subjects, to cultivating sources, digging for records, and mastering the craft of reporting and writing.

One of the most important aspects of an editor's life is

strong news judgment. You need it every day. The best way to acquire it is on the front lines of the profession. Through the trials of your own stories, you learn over time about what's most worth reporting and what's mere spin, you get thick skin and learn humility, and you discover that you really can be both fair-minded and relentless pursuing stories the public needs to know.

Good editing also demands an unflinching *commitment to ethics.* That must be part of your daily DNA. Anyone aspiring to be a newspaper editor, or teaching students how to be editors, ought to spend a lot of time scrutinizing seminal journalism cases in which editors either showed moral courage and upheld high ethical standards — or failed to do so.

Another necessity: *Know your history.* And not just journalism history, although that's essential, too. As an editor, supervising coverage of vital subjects such as politics and government, or education and poverty, you need to grasp how they've evolved not just recently but over decades or more. Understanding the long arc of stories allows you to coach your reporters to think and write with depth and sophistication.

Lastly, no editor really succeeds without understanding *good writing.* It's the lifeblood of our work. On my office wall, I have a quote from an old New York newspaper editor: "If you don't hit a newspaper reader between the eyes with your first sentence, there is no need of writing a second one."

Editors can have reporting experience, high ethical standards and good news judgment, but they won't have much impact unless they can also bring the daily work of a newspaper to life with writing that has authority, clarity or emotional force.

Too many newspaper stories are listless, dull or dense — and the pressure of daily deadline is not a good excuse for tolerating it.

Mediocre writing puts the vital mission of what we do as journalists in peril: If the writing is not compelling to readers, what's the point?

A good editor has to insist on good writing. But that cause is doomed, especially amid the swirl of daily deadlines, unless anyone aspiring to be an editor studies the best work in journalism, reads great books, and makes sure he or she knows first-hand the joys and rigors of the craft.

A graduate of Loyola New Orleans, Rene Sanchez is managing editor of the Minneapolis Star Tribune.

“Eloquent” Film and TV

How to Quicken a Heart Rate

By Mark P. Scalese, S.J.

The Jesuit tradition of teaching students “perfect eloquence” developed during an era when printed texts — and the thought-patterns they fostered — dominated Western culture. As Walter Ong, S.J., once pointed out, such communication is linear and based on propositions that can be verified by facts and subjected to logic. But in his classic book, *Amusing Ourselves to Death* (1985), Neil Postman made clear that we no longer live in such a text-based world. What he wrote about television during the 1980s is equally true about the Internet today: they are non-linear and non-hierarchical media whose contents appeal more to aesthetics and emotion than to logic or facts.

When Thomas Jefferson wrote the Declaration of Independence, he felt compelled to enumerate the abuses King George III had imposed on his American colonies (things that could be verified by factual events), whereas Tea Party activists protested “Obamacare” in 2009 with signs comparing the President to Hitler. What the Patient Protection and Affordable Care Act had in common with the Final Solution wasn’t very clear, but equating President Obama with the German dictator was a rhetorical appeal to the emotional gut, and in our day and age, such tactics can be very persuasive.

While fluency with words and grammar is essential for “perfect eloquence” in speeches or printed texts, what kind of mastery is necessary to communicate effectively in the audio/visual media that dominate our culture and which for all intents and purposes, *ARE* our culture? At Fairfield University, that’s what we teach in our film, television, and media arts program. While our major is relatively young with about 100 students, our curriculum requires a dozen courses that give equal emphasis to hands-on media production as well as historical and theoretical analysis of film or television “texts.” The very first course introduces students to aesthetic concepts like space, rhythm, or color. For example, they learn that images composed primarily of reds or yellows are considered “warm,” with all the literal and symbolic meanings associated with that term, and that opposite connotations can be suggested using shades of blue.

Our “Lights, Camera, Audio” course not only immerses students in how to use technical equipment, but in how to creatively wield those tools to convey meaning. For example, they learn that aiming a camera at people from below their eye-level can suggest that they are heroic or powerful, but that aiming lights at them from the same position can make them seem corrupt or sinister. Likewise, we teach them that a constantly gliding camera can convey a sense of

dynamism and energy, whereas symmetrical compositions shot from a tripod can connote stability and order.

In our film and TV editing course they learn about the “Kuleshov Effect,” in which individual shots of film have no fixed meanings on their own, but rely instead on their juxtaposition before or after other shots. We show students how alternating sequences of shots (called “parallel editing” or “cross-cutting”) suggest that two or more lines of action are occurring at the same time in different locations, and how steadily decreasing the amount of time that shots are on the screen will quicken the pace of a scene — and the heart rate of audience members.

Our history and analysis courses sensitize students to depictions of race, gender or class, and how those depictions can influence their self-images and aspirations in the world. For example, after watching the “Poor Unfortunate Souls”

scene from *The Little Mermaid* in our “Films of the 1980s” course, students are surprised to discover that a beloved cartoon heroine actually chooses to lose her voice and change her body (for legs, no less)

in order to get the man of her dreams.

Ultimately, the courses in our program at Fairfield strive to educate our students in “perfect eloquence” as storytellers. In our film studies, screenwriting, or senior capstone courses, we constantly ask them, “Does this story perpetuate racial or gender stereotypes, or undermine them?” “How does it explore the human condition or what it means to live an authentically human life?” “Does it shed light on issues that help to promote social justice?” When students graduate from our program, we not only want them to discover their creative voices and to find jobs in the film or television industries. We want them to think about how they can use their technical skills and media savvy to help make the world a more just and humane place.

Of course, our program at Fairfield is only one of several Jesuit colleges or universities across the country that teach film and television production and/or media studies. Together, we are all doing our part to adapt the tradition of *eloquentia perfecta* to our post-textual, audio/visual age. ■

Mark P. Scalese, S.J., is a professor of visual and performing arts at Fairfield University.

From Class to Community

EP 2.0 and the New Media Legacy of Jesuit Education

By Allen Brizee and Jenn Fishman

As early Jesuits traveled across Europe, Asia, and the Americas, they carried not only their faith and their mission but also their era's newest medium: print. A powerful and mutually sustaining mix, conviction inspired calling, calling inspired print, print inspired conviction, and so on. Jesuit education developed within this cycle, and lessons in *eloquentia perfecta* helped lay and Jesuit students participate. At the outset, when rhetoric was taught alongside humanities and grammar, studying classical speeches and style meant integrating orality with scribal and print literacies. Today, instruction in *eloquentia perfecta* is concentrated in (though not limited to) first-year composition, English, and writing and communication curricula, where it involves a range of media. As a result, a new version of *eloquentia perfecta* is emerging: what we call *EP 2.0*. Still dedicated to communicating with and for others, *EP 2.0* enables students to make good, ethical and effective media choices while learning to use media well.

Legacy

As teachers of *EP 2.0* at Jesuit institutions, we are inheritors of a significant legacy: consistently early, yet careful and critical adoption of new media for pedagogical purposes. As John W. O'Malley reminds us in *The First Jesuits* (1993), "[A]t least some Jesuits considered publication incompatible with their vocation," while Ignatius and others took great care to demonstrate how print might "aid Jesuits in their ministry." The *Ratio studiorum* (1599) is an excellent example. The product of thirty years' collaboration, written correspondence, and print technology, the *Ratio* represents the same balance of innovation

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and consideration we seek as we incorporate available media into our pedagogy.

Certainly now the need for *EP 2.0* instruction is greater than ever before. As Fr. Adolfo Nicolás warns in “Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today” (2010), new media can short-circuit the work of serious critical thinking and communication (2). However, when new media are used well, Fr. Nicolás explains, they can help us “find creative ways of promoting depth of thought and imagination,” and “maximize...new possibilities of communication and cooperation.” Online, JesuitNet and AJCU members’ digital repositories support these objectives, and the Jesuit Conference has even developed a mobile app (<http://tinyurl.com/bqs3kav>). In turn, when we integrate these resources into instruction, we have similar goals.

Classroom

For Jenn, teaching advanced composition means assigning new media “readings” and research, as well as inviting students to make new media texts in response to problems they want to address. When, for example, one class declared Stuart Selber’s monograph *Multiliteracies for a Digital Age* (2004) “outdated,” she challenged them to change it—and they did. Working in small groups, her students transformed the book into a blog populated with their own examples. They also expanded Selber’s text, adding a section on new media and reflection.



Marquette University.

This assignment challenged students to engage *EP 2.0* fully, from choosing a medium to drafting and editing their arguments and related computer code. Since many students initially equated digital literacy with knowing Microsoft Office, their learning curve was steep, and they took Selber’s ideas seriously even while they took over his writing. Working together, they gained new functional literacy, which Selber associates with technical knowledge. They also refined their critical literacy by analyzing peers’ and professionals’ multimedia writing, and they extended their rhetorical literacy by producing a group blog (<http://multiliteraciesremix.wordpress.com/>). For the final, students designed individual capstone projects, which invited—and challenged—them to celebrate their growing mastery of *EP 2.0*. Matching argument and audience to medium, their projects ranged from an academic essay about video games to research-based resource blogs designed for a variety of audiences.

Community

For Allen, *EP 2.0* means helping students learn about rhetoric, social justice, and new media in and beyond the classroom. For many of his courses, he assigns service-learning projects that pair students with economically challenged communities near Loyola University Maryland’s Baltimore campus. As students work with community partners to help them develop online resources, they experience how *EP 2.0* enacts the Jesuit new media legacy. Students’ work in the community begins in the classroom, where they read excerpts from Isocrates, Aristotle, Cicero, and St. Augustine to understand historical connections between eloquence and civic participation. Students also read service-learning scholarship and articles on Baltimore and website design, all in preparation to meet—and exceed—community partners’ needs for capacity-building civic rhetoric. As representatives from one service partner, the Richnor Springs Neighborhood Association (RSNA), put it: “We need a website that helps us organize, communicate, and grow.” Richnor Springs works with Loyola’s York Road Initiative to provide such resources, including information about local meetings, schools, bus routes, and voting locations.

Contemporary life requires active citizens to be competent and confident, principled and powerful communicators in print and electronic formats. The conversation on how to do all these things well continues. ■

How To Talk Ethically

Cultivating the Digital Citizen through *Eloquentia Perfecta*

By Morgan T. Reitmeyer and Susan A. Sci

Universities are faced with the challenges posed by the highly mediated culture embraced by our students and the need to adapt older pedagogical models to our new globally networked society. Some Jesuit institutions, including Regis University, are adapting the classical concept of *eloquentia perfecta* during students' initial exposure to collegiate life.

First-year experience programs are typically designed to expose freshman to the kinds of writing and speaking skills needed to synthesize ideas and demonstrate mastery of course content. The disciplinary separation between English and communication means that the inter-connected processes of writing and speaking are often presented to students as separate acts. Students learn composition and speech as grounded in distinct academic areas, taught in completely different courses. Highlighting the differences

between these skills does a disservice to students given the increased reliance on digital media including videos, websites, blogs, and social media which seamlessly combine writing and speaking. The concept of *eloquentia perfecta* can be used as a founding principle for first-year experience programs since it enables faculty to address the traditional isolation of these two fields, ultimately giving students more tools to succeed in a digital world.

By promoting "perfect eloquence" as a foundational first-year principle, Jesuit institutions can cultivate students' practice of graceful communication, and bind the act of communicating to a larger calling: civic engagement and the common good. *Eloquentia perfecta* shifts the classroom focus from students' proficiency in disciplinary content (i.e., English and communica-

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Regis University.

tion) for solely scholarly purposes to a commitment towards social justice. The tradition of *eloquentia perfecta* was incorporated to help students develop the composition and speaking skills needed to address political, social, and cultural issues in a uniquely ethical manner – focusing on the needs of the community over the desires of the self.

When students can imagine a more “just society,” and learn how to eloquently describe their vision in writing and speech, it helps them create shared meaning with others regarding the type of community they collectively want to live in. The vast array of digital media our students use every day can be invaluable for reaching a wide, diverse audience. What being a “just society” means increasingly is debated and negotiated in virtual media.

In first-year experience programs that focus on *elo-*

quentia perfecta as a foundation for composition and speech, faculty members can reframe students’ relationship to digital media as a civic platform on which they can publicly share their written and spoken work. There is an inherently civic quality to our interactive, digital, and networked culture. News is no longer something to simply consume; rather it is something to which we are compelled to respond within a wide array of media. We can comment, blog, dig, pin, tweet, or create memes and video about current events, social issues, and political policy.

Our digital culture is a space in which private individuals can have a public voice, in text and video, as they intentionally share in conversation with a community. Current technological advances allow audiences to be engaged as digital citizens, urging individuals to join in public discourse. *Eloquentia perfecta* as a guiding principle for first year experience programs provides a vibrant framework for students as digital citizens and offers them a more nuanced understanding of speaking and composing as inter-connected, complex, applied acts. As students engage audience members outside of the classroom on real-world issues, they begin to understand that although the principles of good communication may be considered universal, the application of them is concertedly contextual.

For example, students participating in a forum on ImmigrationVoice.org regarding H.R. 3012, the Fairness for High-Skilled Immigrants Act, are encouraged to cultivate analysis—the ability to understand a community’s competing values affecting this legislation—as well as good writing skills. Since the forum will abjure members who engage poorly, students must be knowledgeable, ethical, and eloquent to remain in the dialogue. When a faculty member has students create and post video blogs about immigration to YouTube, he/she is encouraging a very public form of oral argument. Students must research, write, edit, practice, and deliver their claims, and constructively respond to feedback. These videos may be posted and reposted by viewers, which is an added incentive for students to make sure their content is well constructed and provocative.

Jesuit universities, like Fordham, Loyola Marymount, and Regis, are using the concept of *eloquentia perfecta* to bring the acts of writing and speaking in concert. They invite increasingly complex civil spaces of communication into the first-year classroom. Ultimately, through the principles of *eloquentia perfecta* our 21st century students will become active digital citizens and continue their critical engagement well beyond their collegiate careers. ■

**We can blog, dig, pin,
tweet, or create
memes and videos
about current events
for justice.**

THE ROAD TO GREATNESS

Kevin Starr, *Loyola Marymount University, 1911-2011: A Centennial History.*

Los Angeles: The President and Trustees of Loyola Marymount University, 2011.

By R. Emmett Curran

The goal of Robert B. Lawton, Loyola Marymount University's fourteenth president (2000-2010), was nothing less than making it the premier Catholic university of the West. In commissioning Kevin Starr to write the history of Loyola Marymount's first century, Lawton indicated the intellectual level to which he was aspiring. With his Jesuit educational background and as the author of the award-winning volumes on the history of California, Starr was ideally qualified to tell the story.

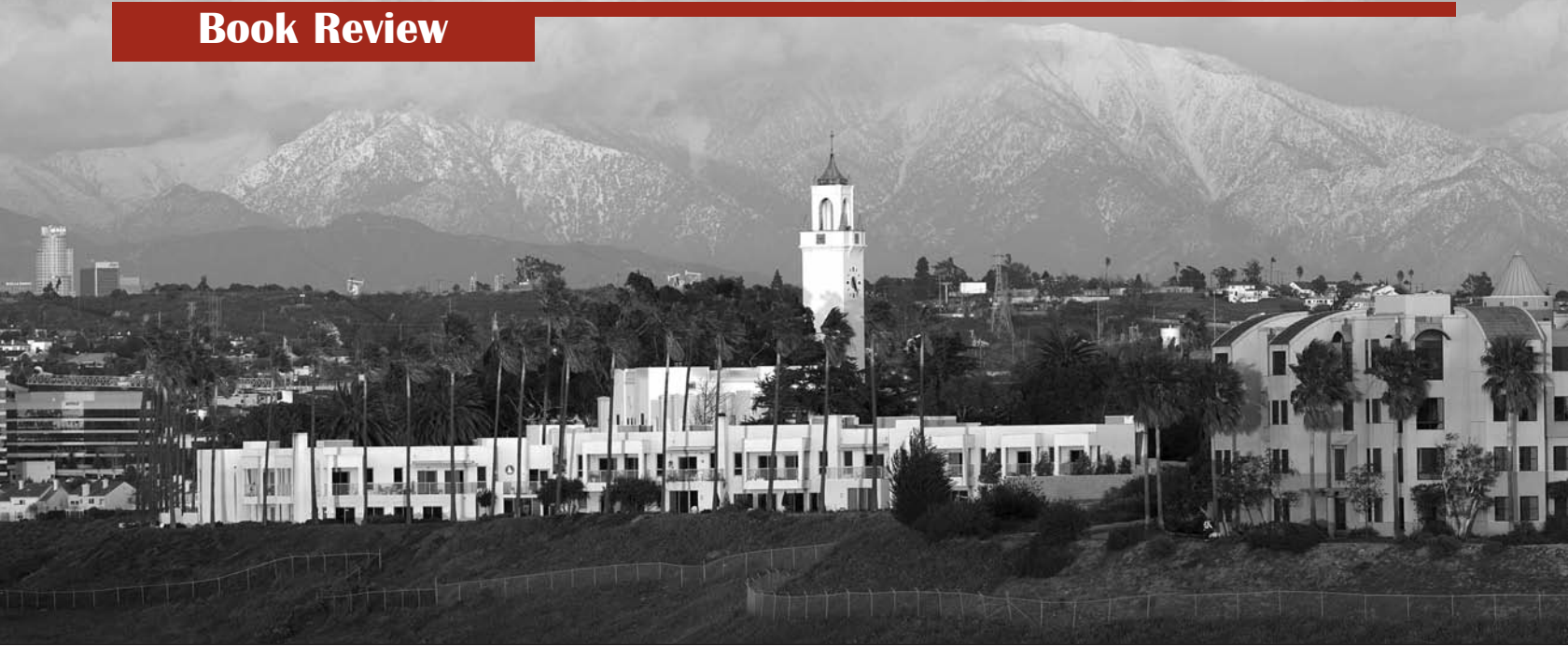
Starr has not disappointed. With access to administrative records through the 1990s, delvings into university and city news publications, and extensive interviews with a cross-section of the Loyola Marymount community, Starr has produced an outstanding institutional history. Like Fordham, Holy Cross, and Loyola of Baltimore, Loyola Marymount had roots that predated

the Society of Jesus. At the conclusion of the Civil War, the Congregation of the Mission, the Vincentians, had begun the first Catholic college in southern California. The earthquake of 1906, which had leveled St. Ignatius College and badly damaged Santa Clara, had left St. Vincent's as the leading Catholic institution in the state. The Bishop of Los Angeles, a former rector of the Catholic University of America, was pressuring the Vincentians to acquire a new campus and develop a comprehensive Catholic university. The Vincentians, for their part, weighed down by debts had little interest in relocating, much less expanding their operation. When the Jesuits expressed an interest in moving Santa Clara to Los Angeles, the Vincentians used it as an excuse to shut down St. Vincent's and return to their original apostolate of service to the poor. The Jesuits kept the name "St. Vincent's College," but, prodded by the bishop, opened their school in September of 1911 on a remote



site in the western section of the city. Initially they confined their academic program to the high school level, with college offerings to come at some undetermined date.

R. Emmet Curran is a former professor of history at Georgetown University and author of the three-volume Georgetown history.



The Jesuit St. Vincent's had a rather peripatetic existence during its first two decades, with a temporary location in Hollywood before a longer stay, beginning in 1917, on Pico Heights, midway between downtown and the western portions of the city. In 1918 the school acquired a new name, Loyola College of Los Angeles. It awarded its first degrees to six graduates in June of that year. Two years later, a law school opened on the former Vincentian property on Grand Avenue and bore the Vincentian name, as a gesture to older alumni.

Sullivan

Until the legal separation of the high school from the college in 1926, the high school dominated the enterprise, including the teams which included both prep students and collegians. In the fall of 1927 the Jesuits welcomed the offer of Harry Culver of one hundred acres on the western edge of the city, part of a remote mesa that Culver was attempting to develop. The president of Loyola, Joseph Sullivan, envisioned a grand Tudor Gothic campus at Del Rey that would eventually

contain 10,000 students (this at a time when no Jesuit school had close to half that number) and thirty structures, including a Greek amphitheater and an athletic bowl seating sixty thousand. To fund this Sullivan established the Loyola University Building Fund Campaign. Sullivan tended towards the grandiose. For the groundbreaking the president preceded the actual event with a Pontifical Mass at the Hollywood Bowl. To coach the fledgling football team, Sullivan offered the already legendary Knute Rockne \$10,000 (Rockne graciously declined).

The move to Del Rey enabled Loyola to accommodate boarding students among a population that exceeded four hundred before the Great Depression cut enrollment and brought fund-raising and construction to a halt. By the middle of the 1930s the school was in such dire financial shape that officials considered opening part of the campus to exploratory drilling in a desperate attempt to catch lightning in a bottle. The bishop thought they should return to their former home in the city. Loyola resisted and managed not

merely to survive but to increase enrollment that, by 1939, was approaching five hundred. The faculty was beginning to do original research. The library surpassed the 30,000 mark in its holdings. Student culture, in the form of intercollegiate sports (football, basketball, and hockey) and other extracurricular activities (band, dramatics, radio), flourished.

B

y the end of World War II more than 1700 Loyolans, including alumni, would be on active duty, including ten Jesuit chaplains. For a year, a special Army training program provided students and fund-



ing that had helped the school survive. With war's end, the GI Bill led to an enrollment four times what it had been on the eve of Pearl Harbor. The Federal government not only paid GIs' tuition but accounted for most of the campus construction as well. Over the next six decades Loyola would benefit greatly from five presidents who shaped its destiny for the good, a consistency of academic leadership that few, if any institutions of higher learning, Catholic or not, could match.

Casassa

Charles Casassa, in his twenty years, like Jesuit counterparts at Boston College, Georgetown, and St. Louis, led his school into the modern world of higher education through his making planning an integral part of university governance, involving the institution in the larger academic community, initiating graduate education, and introducing targeted fund-raising. His introduction in 1942 of "Manifesto: The Loyola Man, Citizen of Two Worlds," predated by at least a generation the mission statements which became *sine qua*

non in the late twentieth century. Casassa also was responsible for co-education at Loyola when he negotiated in 1968, with Sister Raymunde McKay, an eventual merger with Marymount College.

Merrifield

Casassa's successor, Donald P. Merrifield, brought an MIT Ph.D. in physics, that would prepare him not only to steer the institution through the social tumult of the Sixties and seventies, but also to lead an increasingly diverse Loyola Marymount community at the student, faculty, and administrative levels. Under Merrifield, governance radically changed as the Jesuit community was legally separated from the university, and the board of directors became an autonomous body with a lay majority.

Loughran, O'Malley, and Lawton

Three gifted Jesuits followed Merrifield over the next three decades. James Loughran was brought in from the East Coast to inculcate the academic culture that had distinguished Jesuit insti-

tutions like Fordham and Georgetown. Loughran articulated institutional goals, raised faculty standards (decreased teaching loads, sabbaticals, summer research grants, etc.), and acquired property for expansion. Thomas Patrick O'Malley, with Chancellor Merrifield as point man, vigorously pursued the fund-raising, which his predecessor eschewed to realize, and achieved a record of nearly \$145 million within three years. Finally Robert B. Lawton, president during the first decade of the new century, specialized in building community relations in the broadest sense, from the intramural level to the larger urban world beyond the walls. On his watch he also managed to steer LMU's ship against the academic currents by increasing the endowment (to \$355 million), increasing the number of tenured and tenure-track faculty, and adding doctoral education. By the time LMU inaugurated its first lay president, David W. Burcham, in 2010, it was well on its way toward becoming the premier Catholic university of the West. ■

A HUNDRED YEARS OF WALTER ONG

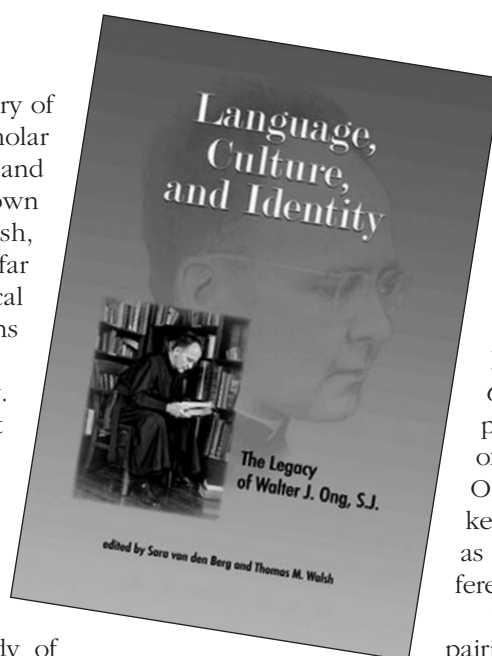
Sara van den Berg and Thomas M. Walsh (Eds.). *Language, Culture, and Identity: The Legacy of Walter J. Ong, S.J.*

Hampton Press, Inc., 2011. 266 p. \$65.00; (paper) \$27.95.

By Paul Soukup, S.J.

This year, 2012, marks the centenary of Fr. Walter J. Ong, S.J., a scholar whose work in literature, orality, and interiority helped to shape his own academic discipline of English, influenced other disciplines as far afield as psychiatry and biblical studies, and served as foundations for new approaches such as media ecology.

Ong spent his career at Saint Louis University. While studying philosophy there as a Jesuit scholastic from 1938 to 1941, he also completed an M.A. in English (on the sprung rhythm of Gerard Manley Hopkins' poetry), directed by a young Marshall McLuhan. McLuhan called Ong's attention to Perry Miller's work on Peter Ramus, the 16th century French educational reformer. Under Miller at Harvard, Ong took up the study of Ramus. In his dissertation (published as *Ramus: Method and the Decay of Dialogue* by Harvard University Press in 1958), he demonstrates how Ramus' use of the newish printing press complemented Western thought's visual bias and shifted thought patterns away from the more oral dialogue of Greek rhetoric to the more visual method of Greek science. In a nice turn, McLuhan later made use of Ong's research to bolster his own media studies. As professor of English from 1954 to 1989, Ong himself continued to explore the interlocking roles of



orality and literacy in human thinking, with a trilogy of books on the role of the word in its spoken, written, and technologized forms.

The essays collected in *Language, Culture, and Identity* provide both a snapshot of and an introduction to Ong's thought through key themes of Ong's work as they find homes in different disciplines.

Thomas Zlatich uses the pairing of "in and out" to describe Ong's work—the interior and the surface, the sounding word and the printed page, the frontier, the interface. In trying to situate him, Zlatich provides this summary:

Walter J. Ong resists classification. He had been, of course, University Professor Emeritus of Humanities

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and William E. Haren Professor Emeritus of English and Professor Emeritus of Humanities in Psychiatry at Saint Louis University, a Roman Catholic priest, a member of the Society of Jesus, and one of America's most informed spokespersons within the humanities and media studies. However, his twenty-two books and approximately 440 articles uniquely interweave, among other disciplines, literary analysis, linguistics, psychology and psychoanalysis, the history of ideas, composition studies, philosophy, phenomenology, theology, communications studies, cultural studies, noobiology, and media ecology ... (p. 7)

Zlatic highlights Ong's interest in human consciousness and interiority, in the sounding forth of language, and in the ways that humans have used tools to supplement their language.

Ong's recognition of the separation of the printed word from living speech led him to an exploration of hermeneutics: one does not require interpretation in a live dialogue. Hermeneutics requires distance just as distance requires hermeneutics. And so, hermeneutics begins in earnest with writing. C. Jan Swearingen traces the interplay between rhetoric, homiletics, and hermeneutics across the years between 1250 and 1750 (years to which Ong paid great attention in his history of the changing fortunes of rhetoric).

Hermeneutics played a role earlier as oral biblical performances received written form. Werner Kelber uses Ong's research on the relationship of orality and literacy in proposing approaches to understanding the Gospels. Here, Professor Kelber provides a clearly argued critique of the historical critical paradigm in biblical studies as well as



Walter Ong, S.J., with a group of students taking turns looking at books during an event for the Saint Louis University Classical Fraternity, 1955. (Photo courtesy of Saint Louis University Libraries Special Collections).

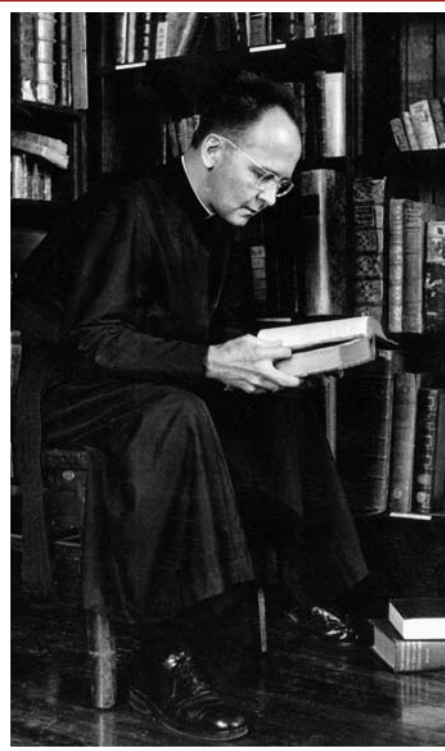
of form criticism, based on more recent scholarship on orality. He notes of Ong's contribution:

Ong himself ... was strictly speaking an expert in the literary and intellectual history of the Renaissance, and not a biblical scholar ... Yet his work is dotted with intriguing and often profound insights into the Bible both from the perspective of orality-literacy studies (aural assimilation, tribal memory, oral substratum, changing sensoria, rhetoric, interiority, corpuscular epistemology, Bible reading and divisiveness, textual criticism and philology, etc.) and of theology... Moreover, his intense concentration on the "word" as speech

event and his rethinking of textuality from the vantage point of orality has given us a theoretical framework that is highly suitable for a revitalization and revision of assumptions, methods and practices that govern current biblical scholarship.

Throughout the rest of his essay Professor Kelber demonstrates the importance of Ong's insights in ten key aspects of form criticism.

John Miles Foley, the late director of the Center for Studies in Oral Tradition, credits Ong's "emphasis on the nature and relationship of communication media" as central to noetics, or how people think. Foley's own work in oral performance in antiquity and in more recent oral cultures built on what



Above, Walter J. Ong, S.J., perusing books in De Smet Hall, Saint Louis University, 1957. (Photo courtesy of Saint Louis University Libraries Special Collections).

Ong began. Here Foley describes the Pathways Project (www.pathwaysproject.org), a multimedia suite of online resources to link oral performance with texts and to use information technology to shed light on how humans organize their knowledge orally.

O

ther contributors to the collection use Ong's work in developing their own fields of endeavor, fields in which Ong had published. Catherine Snow looks at literacy in young children, in the light of governmental and educational policy initiatives. Roy Schafer takes the reader into the world of psychoanalytic insight, making links once again to the realm of hermeneutics. The distance the analyst seeks to bridge lies not in media, but in the interior self. Tod Chambers recalls Ong's essay, "The Writer's Audience Is Always a Fiction," as he examines the challenge of bioethics. The ethicist writes for an audience—but just who makes up that audience? Walter Jost returns to language, poetry, commonplaces, and meaning, taking the reader from classical Roman tropes through the protomodernism of Emily Dickinson to the high modernism of Wallace Stevens. Stephen Casmier extends Ong's thoughts beyond the application of orality-lit-

eracy to African-American literature and the realm of what Ong called the "sensorium." "According to Ong, each sense perception brings the individual into contact with the world in a different way and thus has a different relationship to abstract principles and the conceptualization of time, space, and the organization of knowledge." In this place, Casmier locates a distinctive character of African-American literature.

Two essays situate Ong's thought about the media and (communication) technology. Lance Strate ranks Ong as "one of the three scholars who make up the core of media ecology," the study of media environments and their impact. Strate offers a kind of intellectual history of Ong's scholarship and role in media study from the perspective of media ecology. John J. Pauly attempts a different kind of intellectual history. "My goal is to open Ong's work to other kinds of scrutiny by placing him in different company—not necessarily the company in which he would have imagined himself or chosen to stand, but in relation to a wider range of twentieth-century thinkers on mass media." For Pauly these include technologists and historians of technology, literary historians, and linguists.

The book concludes with a 434-item bibliography of Ong's writings, compiled by the late Professor Thomas Walsh. The bibliography, drawing on the collected materials of the Ong Center archives at Saint Louis University forms a framework for ongoing work.

This collection offers a look at the range of Ong's work. Few will take to every path outlined in its chapters. But all should appreciate the exceedingly fertile harvest growing from Ong's initial ideas. Having so much in one volume makes the initial exploration a bit easier. ■

TALKING BACK

How We Might Move On From Here: A Hope

Response to “How We Got Here: A History” by
Raymond A. Schroth, S.J. *Conversations* 41 [Spring 2012]

By Claude N. Pavor, S.J.

The narrative of Jesuit higher education crisply detailed by Fr. Schroth in *Conversations* 41 is a pervasive one, but it is at least as worrisome as encouraging. In moderate caricature: the triumphal story-line has the old pious but academically underachieving and relatively unprofessional clerical lords of the manor dethroned for the sake of a more democratic brave new world of secular and universally recognized standards. And yet Schroth also realistically points to serious challenges, particularly those concerning the authentic embodiment, ownership, and guidance of “the mission.”

But let us press this narrative. Was it really crippled and benighted, that old Jesuit system of education? I mean the one that nurtured — even if it did not immediately appreciate — Gerard

Manley Hopkins and Karl Rahner and Henri de Lubac and Pierre Teilhard de Chardin and Michel de Certeau and John Courtney Murray and Walter Ong and Bernard Lonergan and countless others less celebrated. I find it hard to believe that the wide respect achieved by Jesuit educational institutions was largely baseless. Rather it is easier to think that the very idea of Jesuit education is already blurring into irrelevancy.

In an ethics textbook used by my mother, Gertrude Gentilich, at Loyola of New Orleans, I found some indications of what was being given in college classes. A mid-term exam of March 9, 1943, had twelve questions asking about the following: the nature of inspiration; the non-contradiction of the Bible and science; the canonicity of Biblical books; apocryphal books; the *Hexapla* of Origen; the Septuagint; the Vulgate; the meaning of “gospel” and “synoptic”; what gives a book genui-

ty, integrity, and historicity; how can gospels be proved genuine; and specific interpretations of particular gospel texts and phrases. And here are two test questions from Philosophy 311 and one from Theodicy: 1. Prove: The proximate constituent norm of morality is man’s rational nature. 2. Explain the definition of determinants of morality. Which are the three determinants? Explain each. 3. Explain the definition of simple, metaphysical and physical simplicity. Hardly the stuff of soft and fuzzy piety, this.

No doubt there was a range of quality in the schools and teachers and courses, but should we think that there was something terribly second-rate and unacceptable about the whole system? What if we should hold the secular

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Santa Clara
University.

standards and particulars to an equally hard review, especially now that we have a mountain of literature critiquing them? They are often not without the need for drastic improvements. (See my “Re-Envisioning Classics as a Liberal Art,” available on the Web.) What are the judgments of the secular authorities themselves? Harry Lewis, former dean of Harvard College, published in 2007 an indictment of his home institution (*Excellence Without Soul: How a Great University Forgot Education*). In 2008, former dean of Yale’s law school Anthony Kronman gave us *Education’s End: Why Our Colleges and Universities Have Given Up on the Meaning of Life*, pleading that the ethical-spiritual content of education not be sold out to specialization and socio-political activism. Well, there you have it: Yale and Harvard saying that they have been missing the boat in a big way. Should we really rejoice over being remade in their images?

No, we have to move on, to come up with a better reformulation and synthesis. I am as sure of this as I am of the truth that is refracted in Schroth’s presentation, that is, the

fact that much of the old system needed revision and improvement. But *semper reformanda* goes for everyone. And yes, secular norms have been a help. But they were an undeniably *partial* kind of help. They cannot be the touchstone. Here is my thumbnail sketch of what an authentic Jesuit education demands:

1. Leaders who “get it.” We need the right kind of moral, administrative, and executive oversight by the right kind of people (i.e., prudent, well-informed, intelligent, and committed people who deeply understand the documents, the traditions, the ideas, the goals, the situations, the needs of Jesuit education). They have to be able to be both faithful and creative, and they themselves must be subject to some competent superior oversight.

2. Teachers who “get it.” We need teachers aware of the larger purposes and vision of the education — particularly the formational purposes — teachers who are committed to comply intelligently with authentic leadership, fully cognizant of their own particular roles in the education, and skilled at the methods for achieving those goals.

3. *Ratio studiorum*. We need

a standing order or plan of studies that cultivates in a living, disciplined, yet not straight-jacketed way, proven, definite high-quality content, at least for a substantial core. Organization and appropriation, of well-chosen material is paramount. Rampant choice and diversity are decidedly *not* the leading values. The building of an intellectual-spiritual community requires shared academic focal points. I am thinking of (a) the *sine qua non* works of Scripture, particularly the gospels; (b) classic works, especially those created or adopted by the Judaeo-Christian intellectual tradition; and (c) recent works of rich, wide-ranging, integrative synthesis, like Eagleton’s *Literary Theory*, Fukuyama’s *The End of History*, McCloskey’s *Bourgeois Dignity*, D’Souza’s *What’s So Great About Christianity*, Beckwith’s *Defending Life*, and Polanyi’s *Personal Knowledge*.

Without the cultivation of definite content, Jesuit and Catholic identity will remain forever elusive. Such a list as the one just proposed does not mean that the curriculum is restricted to those titles in a new air-tight orthodoxy. It means only that certain high-quality materials have been responsibly selected as promising points of departure for deeper and broader understanding. So then, we have a work of renaissance and reformation ahead of us. We can make friends with the past, and we can use it in new ways to support that Christian humanism that is “the greatest service to development” (*Caritas in Veritate*). Agreeing on these things, then, let us begin our discussion. ■



GONZAGA UNIVERSITY



Don't Forget UCCE

To the Editor:

I always look forward to reading the latest edition of *Conversations*. The articles in the magazine tend to be thought provoking. I would like to add to the article by John Savard, S.J., "The Heart Feels What the Eyes See." He briefly refers to post graduate work: "...many do consider a year of post-graduate service with the Jesuit Volunteer Corps or Teach for America." There is no mention of the UCCE.

There are fifteen colleges/universities that are members of the University Consortium for Catholic Education, of which five are Jesuit

(Boston College, Creighton, Loyola Chicago, Loyola Marymount, and St. Joseph's)

The UCCE works to support, strengthen and sustain Catholic education. Each of the 15 member universities hosts a teaching service corps whose members teach in primarily under-resourced Catholic schools throughout the country. Participants of the programs make a two-year commitment to serve as full-time teachers while living in community, developing professionally, and growing spiritually. Some say a UCCE program is like taking the Jesuit Volunteer Corps, Teach for America, and Peace Corps and mixing them all together. If in the future JVC and TFA are mentioned as "post-grad service opportuni-

ties," please consider mentioning the UCCE programs as well. More information about the UCCE can be obtained by the visiting the consortium website: www.ucce-connect.com In addition, the staff here at the PLACE Corps office (LMU's UCCE program), would be happy to share program and consortium literature to anyone interested in learning more about the various teaching service corps sponsored by the Jesuit institutions listed above.

Respectfully
Diana Murphy

Diana Murphy is PLACE Corps Director, Loyola Marymount University



Left, Vanessa Estrada PLACE Corps Cohort 11, Loyola Marymount University, is teaching Kindergarten at St. Athanasius School in Long Beach CA,

Right, Magis Catholic Teacher Corps, Creighton University. Areas of study are secondary teaching, leadership, and counseling, serving urban, rural, and suburban areas as well as American Indian reservations.



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Lisa Sowle Cahill is a professor in the theology department at Boston College, Boston, Massachusetts.

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Patrick J. Howell, S.J., is chairman of the seminar and professor of pastoral theology and rector of the Jesuit community at Seattle University, Seattle, Washington.

Steven Mailloux is a professor of rhetoric in the English department at Loyola Marymount University, Los Angeles, California.

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Raymond A. Schroth, S.J., editor, is also literary editor of *America* magazine.

Sherilyn G.F. Smith is an associate professor in the biology department at LeMoyne University.

William E. Stempsey, S.J., is professor of philosophy at The College of the Holy Cross, Worcester, Massachusetts.

A Note to Contributors

HOW TO WRITE FOR CONVERSATIONS

The goal of the National Seminar on Jesuit Higher Education and its publication of *Conversations* is to strengthen the Jesuit identity of our 28 colleges and universities. First, each issue is written to stimulate the campus dialogue — through departmental discussions or faculty symposiums — on the pursuit of various ideals. Second, through our various departments — feature articles, forums, book reviews, reports, and Talking Back — we want to keep the conversation going to build on the progress we have made.

Our ten faculty members, representing various institutions and disciplines, visit three colleges and universities a year and listen to groups of faculty and students in order to decide the themes for each issue. Although most of the articles are commissioned, we welcome unsolicited manuscripts. Ideally they should explore an idea that will generate discussion rather than describe a worthy project at an institution.

Writing Guidelines. Please keep the article to fewer than 2000 words. **DO NOT include footnotes.**

Incorporate any references into the text. **Don't capitalize:** chairman of the biology department, names of committees, or administrative titles unless the title precedes the name: President Woodrow Wilson. **We welcome photographs**, fully captioned, preferably of **action** rather than posed shots. Send by CD containing digital images scanned at not less than 300 dpi or by online download. Send the ms as a **Microsoft WORD** attachment to ESchmidt@jesuits-chi.org.

Permission is granted to reprint articles from *Conversations* for any educational purpose, provided credit is given. **Archive issues are available at <http://epublications.marquette.edu/conversations/>**

COMING UP Issue #44 (August 2013) On Fire at the Frontiers: the Commitment to Justice in Jesuit Higher Education, we will collaborate with the Creighton Conference on social justice, August 1-3.



Georgetown University
Washington, DC, 1789

Saint Louis University
Saint Louis, 1818

Spring Hill College
Mobile, 1830

Xavier University
Cincinnati, 1831

Fordham University
New York, 1841

College of the Holy Cross
Worcester, 1843

Saint Joseph's University
Philadelphia, 1851

Santa Clara University
Santa Clara, 1851

Loyola University Maryland
Baltimore, 1852

University of San Francisco
San Francisco, 1855

Boston College
Boston, 1863

Canisius College
Buffalo, 1870

Loyola University Chicago
Chicago, 1870

Saint Peter's University
Jersey City, 1872

University of Detroit Mercy
Detroit, 1877

Regis University
Denver, 1877

Creighton University
Omaha, 1878

Marquette University
Milwaukee, 1881

John Carroll University
Cleveland, 1886

Gonzaga University
Spokane, 1887

University of Scranton
Scranton, 1888

Seattle University
Seattle, 1891

Rockhurst University
Kansas City, 1910

Loyola Marymount University
Los Angeles, 1911

Loyola University New Orleans
New Orleans, 1912

Fairfield University
Fairfield, 1942

Le Moyne College
Syracuse, 1946

Wheeling Jesuit University
Wheeling, 1954

**Coming in August 2013: #44 On Fire
at the Frontiers: the Commitment to
Justice in Jesuit Higher Education.**