The Jesuit presence in secondary and higher education in the United States remains impressive. The involvement of Jesuits in education matters for other complex of reasons. The recent history of the schools dramatizes many of the issues that run through the life of the Society: declining numbers, the pressure for collaboration, the impact of changing spiritualities on work, and bafflement about the nexus of priesthood and ministry. The forces pressing from the outside—principally, legal regulations, accreditation and funding criteria, and standards of academic freedom—and the responses to these factors on the inside, in the form of programmatic initiatives, have differed dramatically between Jesuit secondary and higher education. The triumph of the high schools is that they have earned what Jesuit identity they have, pooling their own resources and devising their own initiatives.

Afterword
Charles L. Currie S.J.

This chapter offers a Jesuit perspective on how to advance social justice in institutions of higher education by urging us to apply the lessons from Decree 14 to everyday practice in our classrooms and on our campuses. Educating for others by employing elements from Jesuit and feminist
pedagogies offers powerful tools for teaching and learning in the twenty-first century.

Alma Mater, Mater Exulum. Jesuit Education and Immigration in America
Michael M. Canaris

in Undocumented and in College: Students and Institutions in a Climate of National Hostility
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This chapter explores both the history and commitment surrounding 225 years of Jesuit higher education in the United States to provide the so-called moral framework of this study. It examines the history of the Society of Jesus in the United States in terms of its relationship to immigrant populations, and discusses contemporary themes which make such a continued commitment to the often excluded and underappreciated population of migrant students viable and fruitful today. It argues that that Jesuit higher education shares a mission and commitment across generations to provide access to education; and in the U.S. context, especially to help immigrant families have an opportunity to earn their share of the American dream.

Paideia and the Political Process: The Unexplored Coincidence of Jesuit and Feminist Pedagogical Visions
Paul Lakeland

in Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-first Century
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This chapter takes a broad view of both Jesuit and feminist educational visions. It argues for abandoning the term “pedagogy,” which fails to capture the Jesuit movement of seeking social justice by moving beyond the confines of the classroom, in favor of paideia—the total educational role of the entire institution as it prepares students to become citizens of the world. Furthermore, Jesuit universities and colleges stand to benefit from a convergence of these two methods in a strategic alliance between
the two in calling on our Jesuit institutions to pay closer attention to their social and religious responsibilities.

Teaching for Social Justice in the Engaged Classroom: The Intersection of Jesuit and Feminist Moral Philosophies

in Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-first Century
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Item type: chapter

This chapter weaves together the threads related to social justice, Christian ethics, and the ethic of care. In the process, it establishes a framework within which to interrogate feminist and Jesuit pedagogical practices related to teaching for social justice. This framework allows us to determine how social justice-related concepts, including emotion, power, and self-reflexivity, might more effectively be taught in university classrooms. The chapter first offers a definition of social justice. Second, it explores the similarities in foundational assumptions that animate both care-based and Christian moral theories, and contrasts those with the assumptions that underpin justice-based moral theories. It draws on the commonalities between Christian- and care-based assumptions to frame the critique of pedagogical practices germane to teaching for social justice and its related concepts. Third, it presents and offers a critique of an example of teaching for social justice that took place in an undergraduate communication course offered by a university instructor who describes herself as a feminist. The critique allows the exploration of how the intersections of Jesuit and feminist moral thinking inform teaching for social justice and, in turn, how practices of teaching for social justice inform the shared theories and concepts of feminism and Jesuit education.

Introduction
Melissa Quan

in Undocumented and in College: Students and Institutions in a Climate of National Hostility
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This introductory chapter begins with a discussion of the importance of education for the Society of Jesus. Saint Ignatius of Loyola, the founder of the Society of Jesus, intended Jesuit education to be free and open to all social classes and saw it as an important contribution to the “common good” of society. Before long, the Jesuits created a worldwide network of colleges and universities anchored in a humanistic education and a common concern for the moral development of students. The chapter then describes the Immigrant Students National Position Paper, a study of the situation of undocumented students at the twenty-eight Jesuit colleges and universities in the United States and the institutional practices that affect those students. This book on undocumented students at Jesuit institutions of higher education in the United States expands upon the work of the Immigration Student National Position Paper.

Companions, Prophets, Martyrs
Jeannine Hill Fletcher

in Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education
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In this chapter, Fletcher examines the problems and pitfalls of placing students in communities of need if they do not study the root causes of injustice. She cautions Jesuit educators concerning student participation in service that can replicate the gap between rich and poor, privileged and dispossessed, and reinforce stereotypes. She also presents the tools necessary to equip students to understand systems of structural injustice and see their positions of power. Therefore, Fletcher believes that educators in the Jesuit tradition must be willing to be companions, prophets and martyrs.

Textual Deviance: Eve Ensler's The Vagina Monologues and Catholic Campuses
Heather Hathaway, Gregory J. O'Meara S.J., and Stephanie Quade

in Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-first Century
Published in print: 2012 Published Online: May 2012
Item type: chapter
This chapter discusses reasons for staging Eve Ensler's controversial play, *The Vagina Monologues*, which some colleges and universities have chosen not to present, largely as a result of the Cardinal Newman Society's negative reactions to it. Investigating the reasons the play has become a cause célèbre, arousing heated debate on Catholic campuses among feminists, students, and administrators, they refute the programmatic, theological, and aesthetic grounds that have been adduced to keep the play from being produced. It is argued that an open-minded encounter with the issues the play raises can engage students in discussion about values—such as the dignity of human beings, violence against the oppressed, and solidarity with the poor and vulnerable—that are at the heart of Jesuit and feminist education.

**First Afterword—More Timely Than Ever: Giving Voice to a Jesuit Education for Peace and Justice**

Daniel Berrigan

in *The Trial of the Catonsville Nine*

Published in print: 2004 Published Online: March 2011
Item type: chapter

This chapter discusses the relevance of the play *The Trial of the Catonsville Nine*. It addresses the question: How does one live as a human being, citizen, professional, and Christian of conscience in the midst of the most virulent empire in the history of the world? It discusses how the U.S. was becoming more militaristic, consumeristic, exploitative, and imperialistic as evidenced by the two wars in the Gulf, the self-contradictory terrorist war against terrorism in Afghanistan, and the intervention in Kosovo.

**Immigration, Jesuit Higher Education, and the Undocumented**

Kurt Schlichting

in *Undocumented and in College: Students and Institutions in a Climate of National Hostility*

Published in print: 2017 Published Online: January 2018
Item type: chapter

This chapter traces the history of migration to the United States starting in the 1500s, and discusses the role of religious institutions, including Jesuit colleges starting in the early 1800s, in providing for the needs
of recent immigrants. Throughout American history, immigrants have arrived in “waves,” leaving their homelands and undertaking the arduous journey to the promised land. In the eighteenth and nineteenth centuries the journey involved a long voyage across the oceans in frail wooden ships, navigated by the sun and stars. Today the voyage may be by foot through the Americas or on a crowded jet airplane, but the challenge remains: to venture and then adjust to a new life in a new world. At Jesuit campuses, the undocumented immigrants follow in the footsteps of generations of immigrants and their children from various European countries. These new immigrants believe that a Jesuit education is the key to achieving their American dream and the dreams of their parents.

‘Surely Ireland Is not Ceylon or Burma?’
Ciaran O’Neill

in Catholics of Consequence: Transnational Education, Social Mobility, and the Irish Catholic Elite 1850-1900

Outlines the education and immersion of 1,307 Irish boys in the four most prestigious English Catholic schools (Stonyhurst, Downside, Oscott, Beaumont) in the second half of the nineteenth century. Throughout the nineteenth century and well into the twentieth some of the wealthiest Catholic families in Ireland chose to pursue an English education in preference to an Irish education. The most prestigious schools in England all had a significant percentage of Irish boarders throughout the nineteenth century; usually more than one boy in five was Irish. The decision to send a son to a boarding school in England can neither have been taken lightly, nor without a level of strategic planning. This chapter asks why Irish families were willing to be separated from their sons for up to two years at a time, pay higher fees, and travel a tremendous and costly distance.

Professional Education and the Paschal Mystery
Amelia J. Uelmen

in In the Lógos of Love: Promise and Predicament in Catholic Intellectual Life
Integration of Catholic intellectual tradition is especially difficult in professional (in this case legal) education. Professional education in the United States often developed according to pragmatic needs without consideration of connections to the long history of liberal (specifically Jesuit) education. Forming and renewing those connections is both an exciting intellectual and pedagogical project and a remedy to the real needs of students enrolled in professional education. The ideas of “narrative rationality” and “sacramental spirit,” facilitate reflection on the central Christian narrative of the Paschal Mystery. These reflections can assist both teachers and students involved in professional education to deepen their understanding of service, suffering, and the ability for self-abandonment that Mary exhibits at the foot of the cross.

Social Justice Themes in the Foreign Language Classroom
Mary L. Zampini and Joan Kerley

in Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education

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This chapter addresses service-learning in Jesuit foreign language programs and its relationship to the promotion of social justice and a “well-educated solidarity,” as urged by Fr. Kolvenbach (Santa Clara University, 2000). The particular service-learning experiences of our Spanish courses will serve as a springboard for a broader discussion of the following issues: developing a working definition of “social justice;” incorporating social justice themes more thoroughly throughout the curriculum; assessing challenges faced by professors in developing service-learning activities for their courses; and facilitating the developmental shift from the notion of “charity” to “social justice” for students.

Coffee for Justice
Susan C. Jackles, Charles F. Jackles, Carlos Vallejos, and Michael Marsolek

in Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education

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This chapter describes how four academic scientists and engineers have joined on a journey with over one-hundred coffee farming families in Nicaragua as they strive to escape the economics of the Coffee Crisis and gain access to the organic and Fair Trade specialty coffee market. The project, initiated in 2003 and called Coffee for Justice, has been conducted by these faculty and student chemists and engineers working together with Nicaraguan coffee producer families and their cooperatives. Collaborating institutions and organizations have included: Catholic Relief Services/Nicaragua (CRS/NI), two Jesuit universities: the University of Central America Managua (UCA Managua) and Seattle University, and the University of Washington Bothell. The aim was to apply the group’s scientific and engineering expertise using appropriate technology to the questions of the artisan coffee farmers and to put simple methods in their hands for improvement of coffee quality and market access. This contribution to Justice in Jesuit Higher Education describes the project origins, results, and methods that have arisen from addressing the questions and needs of the coffee farming community. It also describes how this research and service project has transformed its participants and continues to evolve and broaden, for example, in the design of an ecological coffee processing mill by a team of student engineers.

Personal Transformation and Curricula Change
Suzanne Hetzel Campbell, Philip Greiner, Sheila Grossman, Alison kris, Laurence Miners, and Joyce Shea

in Transforming Ourselves, Transforming the World: Justice in Jesuit Higher Education

This chapter presents aspects of addressing the whole student as he or she proceeds through the four year nursing curriculum. This holistic perspective enhances the awareness of nursing students. They see the significance of integrating core course material, recognizing the needs of society for health care, and drawing connections between health care and social justice issues, locally and globally. Readers are invited to think about their experiences and apply various strategies to their own situations. The uniqueness of the philosophy of Jesuit Education, particularly as addressed within Schools of Nursing, is depicted in this chapter through examples from nurse faculty, alumni, and students.