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Forum: Will We Teach the Costs of War? Peace and Justice Studies at Jesuit Universities

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practical commitment, nourished by contemplation and imagination, guided by well-ordered passion.

Like few others Ignatius recognized the role of affectivity in personal liberation, including cognitive liberation. However, he was more savvy than most of the naïve romantics who have shaped the dominant culture now spreading around the globe. He knew that affect and imagination can turn, not just superficial, but demonic and nihilistic. It is well-ordered commitment and well-ordered passion that give rise to the liberating symbols that dispel bias and expand our horizon. (Scripture is a privileged locus of liberating stories and symbols, the first of which, for Ignatius, is Christ.) Responsible practical commitment propels the authentic search for truth. As individuals and as Jesuit-sponsored institutions, we pursue truth by responding to the life-and-death issues of our world. Adolfo Nicolás's final two points invite us to collaborate in that pursuit. Let me close with two observations.

Central America is a good example of how the world fares today.

First, in general, while the poor understand the rich world pretty well, the rich do not understand the world of the poor. To network and collaborate, it is more important that northerners go south than that they bring southerners to the U.S.

Second, sharing resources and joining in a global "social project," as the Jesuit general proposes, will push U.S. colleges and universities to undertake bold action. For a financially strapped university to set up a semester-abroad program in, say, Nairobi, or share library resources with an institute in India entails risk. Jesuit colleges and universities can offset the risk by undertaking these ventures jointly, stretching to collaborate more with peer universities normally viewed as friendly competitors. Imagination and bold action are also required to address the fears of lawyers and insurance companies who are inclined to veto programs in regions with high crime rates and political instability. Experience shows that both types of concerns can be successfully addressed if the will is there.

Adolfo Nicolás calls us to a leap of faith beyond concern for the immediate good of each institution, in pursuit of the more universal good. ■

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WILL WE TEACH THE COSTS OF WAR?

Peace and Justice Studies at Jesuit Universities

Anna J. Brown

In response to Father Adolfo Nicolás's talk, "Depth, Universality, and Learned Ministry," I imagine and hope that our students will study social justice so that they have the intellectual capacity and courage of heart both to be critical of unjust political and economic policies and systems and to re-create such policies and systems on the basis of love, justice, and inclusivity. I imagine and hope that Jesuit universities will be known for their advancement of the thought and practices of nonviolence and peacemaking and they refuse, in the spirit of the prophet Isaiah, to study war anymore.

Father General, throughout his talk, speaks often of the realities of political and social injustice, violence and warfare, impoverishment and environmental degradation. To be Jesuit- educated means that the university and its graduates are critically aware of these realities and devote a substantive degree of their intellectual energies to the creation of a just and loving world. In the "Re-Discovering Universality" section of his

talk, Father Nicolás points to the *proyecto social* model as one toward which Jesuit universities must strive to embody. Father Ignacio Ellacuria, the intellectual author of the *proyecto social*, along with his Jesuit colleagues at the Universidad Centroamericana Simeon Canas (UCA) created a university community for whom academic rigor included not only individual intellectual advancement but also the advancement of social truth, justice, and love.

During a conversation on Jesuit leadership at the Networking Jesuit Higher Education conference in Mexico City, Father Nicolás stated that the transformation of Jesuit-educated students is not seen so much in how much they laud the Jesuits but more to the degree that they do the work of social justice, even when it means to confront unjust governmental policies or corporate profit-making. Can we be sure, however, that our students have the intellectual skills and the deep appreciation for justice that is required for this kind of collaboration, for this kind of *proyecto social*? Can we be sure that our universities are willing to risk confrontation? While each of our North American Jesuit universities has a community service program, only about half of these universities have at least something of a social justice or peace studies degree and program. Though the work of the *proyecto social* may include acts of service, the thrust of its academic work is more the study and work of social justice.

More needs to be done

The Jesuits of the UCA not only denounced political and economic injustice but also the degree to which violence, warfare and militarism were used to maintain the societal status quo. These Jesuits and their colleagues researched, taught, and trained their students to be peacemakers, to be skilled in the ways of nonviolence. Father Nicolás rightly notes, in the Re-Discovering Universality section of his talk, that Jesuit universities have certainly contributed to the work of peacemaking and reconciliation. I suggest more needs to be done. To the degree that Jesuit universities have committed themselves to the work of the military, whether it is through hosting ROTC programs on campus, accepting millions

of dollars in grant monies through the Department of Defense, etc., are there to be serious discussions of this complicity with the waging of war on our campuses?

Is there an accounting for the weapons that our research helps to develop? Are the costs of war in terms of human life and environmental degradation to be shown to our students on days when the military recruits on our campuses? Will we have anything creative and innovative to offer the world for the making of peace? Will our students be able to think and write about the recent nonviolent uprisings in Tunisia and Egypt, for example, with a solid sense of the principles of nonviolence, other examples of nonviolent political movements, etc.? Will we promote peace studies as a major course of study on our campuses?

Father General asks that we become a "voice for the voiceless." We would do well on Jesuit campuses, therefore, to maintain our programs of service but also to build our social justice programs so that they are proportionate to community service programs. In addition, Jesuit schools would do well to launch a major effort in the study and practices of peacemaking and nonviolence. ■

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FRONTIER UNIVERSITIES: BE EDGY, BE GUTSY

Matthew Carnes, S.J.

Jesuits universities, like Jesuits themselves, are "sent to the frontiers." They are at their best when they reach out beyond their walls, beyond existing models of success and achievement. They make a unique contribution when they live on the edge, pushing the envelope. How do Jesuit universities live on the frontiers today? I offer two proposals for our shared discernment.

1. Schools that no one else should (or could) open

Part VII, Chapter 2, of the Constitutions of the Society of Jesus describes the criteria by which Jesuit missions are to be chosen. Ignatius stresses that "[w]hen other considerations are equal, that part of the vineyard ought to be chosen which has greater need, because of the lack of other workers" and the need of those whom it will serve (622).

Today, a "greater need" cries out across the divide of those who have access to information, technology, and education, and those who do not. Indeed, there are whole populations who live "on the frontiers," for whom college is not even envisioned as a possibility. The Jesuit spirit sees this need as a challenge we want to embrace – precisely because no one else is doing so.

Make no mistake about it: this will be hard work. Those who are excluded often cannot afford to pay $50,000 tuition, do not have legal citizenship, or are not prepared academically for a traditional four-year college. Our work with them may force us out of our comfort zone of bucolic green campuses, and into the world of understaffed, shoestring-budget junior colleges in the inner city. These efforts will lose money on some – maybe most – students, and require the constant work of fundraising just to break even. But the value-added through a Jesuit education for these students will be unparalleled.

If our universities are to make a difference in the world, they will do it – at least in part – by serving people who would otherwise go unserved. This cannot be reduced to a small program or set of scholarships in the university, but must be a focal point of each school's mission. I wonder if every school ought not to have at least one "frontier" loss-making venture, designed specifically to serve the excluded.

2. The universities that live frontier values and create frontier leaders

Ignatius continues in Chapter VII, "Consideration should also be given to where the greater fruit will proba-