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Book Review: A Change on Our Campuses: Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century, Jocelyn M. Boryczka and Elizabeth A. Petrino, eds.

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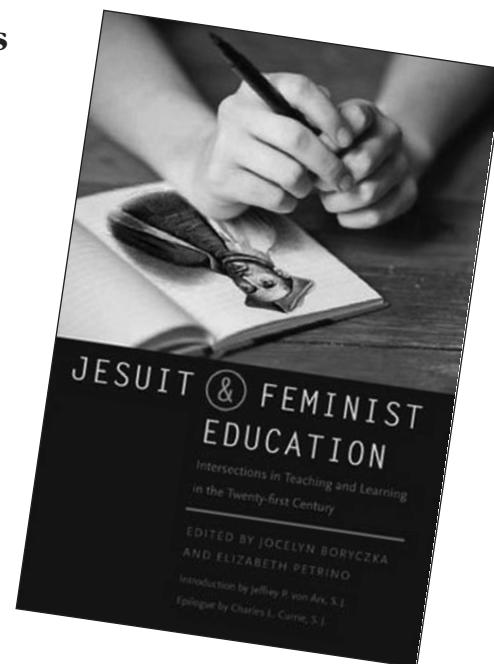
A CHANGE ON OUR CAMPUSES

Jesuit and Feminist Education: Intersections in Teaching and Learning for the Twenty-First Century

Jocelyn M. Boryczka and Elizabeth A. Petrino, eds.

Fordham University Press. Pp.276 \$28

By Katherine H. Adams



At Loyola University New Orleans this year, the Women's Resource Center is sponsoring a poster series. Students, faculty, and staff contributed their photographs and their endings to the sentence beginning "I am a feminist because..." Appearing in every building, these large posters, involving men and women from the faculty and student body, have created a powerful visual rhetoric, expanding the discussion on our campus of the status of men as well as women. In women's history month, the conversation continues with talks about body image, gender differences, reproductive rights, and sexual assault.

On my campus, where not so long ago one president objected to a production of Eve Ensler's *The Vagina Monologues* and another repeatedly referred to the students as "men and girls," we are participating in a greater awareness of women

students and faculty and of women's place within the church and within American society. Our altering climate stems from a conversation occurring on all the Jesuit campuses, one reported on and expanded by *Jesuit and Feminist Education*. This anthology had its genesis at a 2006 conference at Fairfield University that sought to examine "the points of intersection between the traditional Ignatian pedagogical tradition and emerging feminist pedagogies" to thus report on and extend women's roles and pedagogies on our campuses. And this conference had its genesis in Decree 14 of the Society's 34th General Congregation: to recognize and reverse "continuing discrimination and prejudice"—thus "to change our attitudes and work for a change of structure."

In the first section of the book, the essays concern the women who influenced St. Ignatius. Here, we encounter the impressive level of scholarship that prevails throughout. In "Do as I Do, Not as I Say," Elizabeth A. Dreyer relies

on letters to Ignatius to demonstrate women's centrality to his mission. In "Mary, the Hidden Catalyst," Margo J. Heydt and Sarah J. Melcher discuss Mary's influence on Ignatius by considering her images in Spain and in Rome; in "Early Jesuit Pedagogy and

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the Subordination of Women,” Colleen McCluskey examines the *Ratio Studiorum* to discern the attitude toward women in this earliest of sources.

The next two sections concern the means by which feminist pedagogy is now enriching Jesuit university education: the two-part structure based on “intersections” focuses on educating the whole person and teaching social justice. In these sections, the topics vary, the general statements grounded in the specific and in careful research. In “The Personal Is Political,” the anthology’s editors Boryczka and Petrino use the example of an Introduction to

Feminist Thought course to discuss how the central tenets of Jesuit education—context, experience, reflection, action, and evaluation—relate to the method by which the instructors stress consciousness-raising and nurturance, a concern for the whole person. In “Teaching for Social Justice in the Engaged Classroom,” Karen L. Slattery, Ana C. Garner, Joyce M. Wolburg, and Lynn H. Turner discuss a service-learning program involving Native American economic-development organization, a course combining a feminist “ethic of care” with the Jesuit emphasis on social action.



Although the volume speaks positively throughout about change and opportunity, it also reflects on instances in which Jesuit universities are falling short of the goals stated in Decree 14. Theresa Weynand Tobin’s “Transformative Education in a Broken World” discusses the shortcomings of the Jesuits’ concern with individual growth, as often causing a blindness to the very structural inequalities that they have pledged to change: she argues instead for feminist “positional pedagogies” that specifically examine how our culture works. Susan A. Ross’s “Women in Jesuit Higher Education: Ten Years Later” frankly discusses what has changed at Loyola University Chicago and what has not.

Ross’s essay appears in a final section of the book that concerns “fault lines.” It also contains essays on the conflicts caused by the *The Vagina Monologues* as well as the situation of lesbians and gay men at Jesuit schools.

Throughout the book, the changes occurring on our campuses receive well-researched and specific consideration, with concern for all that is positive and that which is not. The essays here are well worth the attention of us all. ■

**I am a feminist
because...**

**“feminism gives me the tools I need
to build a world where our daughters
can be whoever they want, go
wherever they want, and pursue their
dreams free from discrimination or
fear.”**

**Karen
Reichard**

**Director
Women’s Resource Center**



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