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From the Editor: On Governance

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On Governance

When my graphic designer and I choose a cover for *Conversations* we try to select an image that captures the theme of the issue and, at the same time, allows for some ambiguity — ambiguity which might provoke some conversation.

On the Fall 2004 issue on the church in crisis, Rembrandt's *Storm on the Sea of Galilee* depicts a divided boat: five sailors in the bow are fighting the raging waves and seven in the stern cluster around Jesus — while one seems to be retching over the side. What does this tell us about the contemporary church? Is it a variation of Luke's story on Mary and Martha, where one cooks dinner while the other listens to Jesus, so widely — and incorrectly — interpreted as depicting a tension between the active and contemplative life? And when will Jesus do something about the storm?

A few readers interpreted the Spring 2005 split screen cover on the tension between teaching as a personal encounter and the influence of technology in the classroom as too heavily weighted in favor of the personal, while IT (Instructional Technology) was all wires and tubes. Yet a more careful reading of the teaching scene would reveal a more complex encounter. Philosopher Bill Evans is staring and talking not directly to his students but at something else in the back of the room. The seated young woman on the right clearly has a headache, the young man to her left clutches his jaw in puzzlement, and the young man seated in the picture's left is lifting a heavy volume in order to throw it at his professor. The 60 books on the table, selected for this course — including Plato, *Crime and Punishment*, and a biography of Saint Ignatius — might not all be read this semester.

With this in mind, for our theme of "shared governance," we chose a historic cover painting, John Turnbull's *The Signing of the Declaration of Independence*, which might speak less ambiguously, but still be open to interpretation. Are the Founders of our nation who have come forward to sign the document analogous to the university administrators who have emerged from the faculty to govern our institutions? Are the Declaration of Independence and Constitution models for our faculty statutes? Is university governance democratic?

We have done our best to solicit a wide range of contributors — a president, trustees, faculty officers, the

AAUP — to speak from their experience, and we have presented a variety of case studies and experiences from places like Xavier, Santa Clara, and Detroit with the hope that these stories will help all of us, particularly as we move into that inevitable transition in which lay persons will assume virtual total responsibility for the future of Jesuit colleges and universities. Because the dynamics of the lay-Jesuit relationship are so critical to this future, our long interview with Santa Clara president Fr. Paul Locatelli and his key collaborators turns to identity and campus life style as well as the nuts and bolts of governing committees.

India. Although each *Conversations* focuses on one central idea, we like an occasional major article to offer some challenging thoughts about something else. For example: Robert Bellah on teaching social justice (Spring 2004), Paul Crowley on the "Jesuit Thing," (Fall 2004), Orlando Rodriguez' reflections on 9/11 (Spring 2005), and now both Gerry Reedy's eulogy for the late Hap Ridley and Jack Izzo's challenging essay on Jesuit efforts to meet the needs of India's poor.

Jesuit education is by essence international. From the first years of the Society, Ignatius, in his own lifetime, sent his men all over the world — specifically to India, Japan, Africa, and Brazil — with directions to enter into, learn from, and to adapt to the culture they encountered — all in order to save the souls of the people they met. Today that process continues, though now we send our students to the same places with variations on the same message. The souls they save may be their own. Whatever happens, the Jesuit schools of the world are intimately linked; and there may be lessons in India's experience that will help our schools address social problems at home.

Student profiles. For a number of reasons we are changing the student profiles a bit in that now they are written not in the school's PR office but by fellow students. We hope to accomplish two things: give the schools a chance to showcase their best writers and thus give those writers a boost in their careers, and also, depending on the writer's skills, make the profiles a little more intimate, more authentic. Another chance for us to hear a student voice.

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