

Task Force 1: Leadership in an Ignatian Way of Proceeding

Conversation Reports – Deusto Assembly, Bilbao, July 2018

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Conversation 1.1
Models and Methods of Forming Leaders
Moderator (David McCallum)

Some representation...East Timor, Hong Kong, Indonesia, Portuguese, Nepal, Hekema, Dean from Japanese Province, Bryan from Bangalore, Australia (2), Le Moyne, Loyola MD, SU, Peru, Comillas, Santa Clara U, Porticus Fnd (Int'l Catholic Higher Ed), Croatia, former Beijing Center director

Invitation after dyads...what would you like to share in the large group?

Marquette (Provost) – program for faculty who want to become administrators. One year program, each month one day off campus, different modules each time with campus leader presenting. Each time Ignatian ideas are integrated into each of the sessions...be it budgeting, pedagogy, making hard choices, etc. At the close of the program faculty move into a ‘shadowing’ capacity with other university leaders to learn more in that way.

15 in first cohort, 20 in the next cohort. Graduation ceremony...reflections on how this informed them.

Deans identify people...not compulsory, but highly encouraged.

Spiritual Exercises not formally part of this program.

Q re: discernment – how do you present this as a topic?

Note: John Dardes, Rome Curia, models available on the web “community of practice online” available in the fall.

Ignatian language is being more commonly used, shared as a result.

Note: Provost notes that more initiatives are growing out of their understanding/commitment to the mission...not only putting “mission language” onto the idea.

Rob from Loyola MD – 3 per division, 20 person cohort, 6 days program, in four month period...self-awareness/reflection, discernment and decision-making, collaboration, magis and final session is a project linked with the strategic plan. Input from various administrators. Only 3 cohorts so far...

Notes: fewer faculty are choosing to do this (HR manages).

Australia

Jesuit College for Spirituality...cultivating program on supervision (i.e., supervising others). A “pathway” on supervision. Preparing folks for ministry, clinical, and leadership. Includes pastoral workers (e.g. hospitals). Across ministries. Variety of Christian churches represented...very ecumenical.

David Q: coaching as part of the culture of the university?

Seattle University – coaching more on an ad hoc basis.

Xavier – with junior faculty, there is year-long option in dialogue with senior faculty

Mentoring

“Train the trainers” is mentioned by Dave.

Evaluations...360 model (USA) – using a questionnaire and interviews re: how a given person has performed in their role. There is a summary to the person of note, and their supervisor...conversation. There may be adjustments based on the performance. At Xavier, this is done

David – “Ignatian 360” being developed

Would inquire: does person take up role of servant? Do they create conditions for folks to do their best work? Does person express passion for the mission of Society of Jesus?

Being (Character and Values), Knowing (problem solving) , Doing (practically)

Comillas

2014 decision (as a result of new strategic plan) to implement a mandatory course in Ignatian leadership for students. Part of faculty are academic, part are professionals, including focus on Ignatian Spirituality. Elias Lopez, SJ coordinates, 15 faculty total. Eventually all students have to pass through these courses.

4 years to date...reaction of students very positive.

Diploma of personal and professional skills.

Topics: Knowledge, work team, oral expression, handling emotions, etc.

Indonesia:

Has student program, mandatory for all first-year students. Big group has prepared the modules, and revised every year.

Note: Interest expressed in the Comillas program.

Location? Austria?

Program for the formators. Based on Exercises. 3 years, one meeting per month, 15 people. Courses on ethics, spirituality, etc. Working together on a team. Pastoral

leaders participate, including those preparing to be leaders of congregations, leaders in Catholic Church, etc.

Another program for scholastics. Based on the Exercises.

East Timor

All students participate in a program (not too many details).

Ignatian Spirituality

Nepal

99% non-Christian.

Various models...Spiritual Conversation program.

Decision-making process is taught.

Challenge on how to translate for non-Christian participants.

Karnataka Province (India) – many non-Christian faculty.

Re: the Spiritual Exercises, question on how to present to non-Christians.

Question: how work with faculty of theology, with different charisms (various religious orders)?

How present Ignatian spirituality without it being perceived as colonial? Imposition?

Suggestions...group members suggest a process that invites others to speak to their charism/spirituality and how it expresses itself.

Southern India:

Model described where people learn it by doing it.

Spanish Context:

Let's use different languages...Ignatian language, Christian formation language, humanistic language...allows more access.

India

Challenge for Jesuits to move from administrators to animators. How to get lay leaders to step forward.

Australia

Note made that GC 34, #16 re: lay-Jesuit relationships...this has not been taken up with intention and sincerity by Jesuits.

David – power can be found in joint formation, Jesuit and lay. His experience is that folks can challenge one another in freedom, learn about one another's vocations.

David's question: Any concern you'd like to see addressed?

Marquette – Board formation is a concern.

David – Stephanie Russell at AJCU working on this.

Hong Kong (John):

How do you put all the elements together... "this is Ignatian leadership". And how do the elements balance?

David McC mentions that Jesuit European provincials are developing a framework.

Steve (Seattle U)

Communal discernment – are there any examples of how this is being used (Seattle U, Xavier, Comillas each have experimented)?

Jose Maria (Spain) - Note made: this topic/conversation also very valuable in other apostolates (e.g. secondary education)

Conversation 1.2
Formation of Academic Leaders for Mission
Moderator:

Context: 16 participants from eleven countries

After establishing some context based on our current programs, situation, the group discussion focused on three key concerns/ideas:

1. Whatever is currently being done in various schools and cultures should be nurtured, assessed **and made available to others around the world – through electronic access.**
 - A. Programs that are more robust in various schools should especially be made available to schools that have less depth – including topics, focus, who it should be addressed to and any resources that are possible.
 - B. Ignatian pedagogy should undergird programs and programs should aim for integration of the whole person not just intellectual knowledge (about) the Ignatian Tradition.
2. Jesuits and well as lay faculty/staff should participate in programs (not just lead them) – because it is in the participation that the advantage of building collaboration and the communal quality of relationships is most enhanced.
3. There would be significant value in establishing cross cultural “conversations” for faculty members and administrators about Ignatian Values – through language group electronic meetings – either synchronous or asynchronous.
 - A. We also need to be “writing up” in a scholarly way some of the efforts various programs have organized including some assessment data to indicate strengths and weaknesses or where various programs could be of particularly helpful
 - B. This group could begin that by being in an email conversation - so we set that up for now.

Conversation 1.3

Promoviendo el Pensamiento Social de la Iglesia

Moderator:

- **Xaveriana University.** In our country, university presidents, vice-president, deans, are working to have a university that is more connected with the real Colombia, to overcome inequity... as universities can do it, not as an NGO would do it, nor like the Education Ministry or the Public Construction Ministry would. ¿How can we build a stronger connection with our dreams as a country? With formation (strong graduate interdisciplinary programs, taking care of concrete needs). This comes out of professors, and is taken to social agents such as experts and government decision makers in government, for them to criticize them and so that we adjust and elaborate more elaborate proposals. We pretend to form in the competences future Colombia requires.
Secondly, through pertinent research about development models, Economy, employment studies. We just started a doctoral program in economy, and it is oriented to our mission in this sense. We are investing in an Institute for Water, together with the Engineering Faculty. Here we collaborate with Israel and Suecia.
Finally, we work with communities that have been victims of violence. The Faculty of Economic sciences is forming people who used to participate in the *guerrilla* in entrepreneurship, and the Psychology Faculty is accompanying their resilience. So our social project is very connected through proposals for the country's future.
- **The Catholic University of Córdoba** has incorporated 10% of its class hours (300 hours, that make 30 curricular points) for social intervention, that is, for social projects or voluntary work. We have designed this formation activities in coherence with the Ledesma-Kolvenbach. Though, it is not easy to enthusiasm teachers about field work, or the design and evaluation of a project. But after this experiences, we observe that alumni have a profile that is closer to what we would expect of them, being a Jesuit university.
We are six Argentinan universities competing for the same students, and work here, even in the current crisis context. The Government has invited us to participate in a Social policy council, and we have been able to participate in some decisions. All is part of the social university project.
- **ESADE.** We are introducing, though not as mandatory curriculum, living transformative experiences in a program were students spend seven weeks in Central America, studying in the UCA Campus. We began with undergraduates, continued with graduates, and finally are sending university managers, and making a structural transformation for what they do during the summer.
We are also forming or agencies and organizations that do social work in leadership, strategy, strategy, etc. This is done through our Social innovation institution, for 20 years, and formed around a thousand people from all the NGOs in Barcelona and Madrid. We do it cheaply, with financial support from the Caixa social bank, from Barcelona.
We also do research, revising NGO and business cases, social innovation, and social entrepreneurship. NGOs ask us for help, and our community also chooses a social entity with which we collaborate for three years. We do the same on an international level, currently, with the Jesuit Refugee Service. And we are currently funding an observatory on the UN Sustainable Development Objectives.
At the same time, alumnii have launched *Alumni solidari* projects, and the "Together" projects, that they work along with students. From three to four-hundred of our alumni participate, it is the most successful Alumni project. Our limit has been our own capacity to organize more of our 60 thousand alumni.

Our challenge is inviting professors to participate, specially finance, marketing, strategy professors. It is not easy for them to expose social cases to the students.

- **Loyola Andalucía University** is oriented through the Ledesma-Kolvenbach paradigm for teaching, which means convincing professors, reflecting with them how to make present the paradigm in classes. We speak a lot about leadership, but should all our students become leaders, or is it good enough for some of them to be good professional, citizens, honest and integrated people. Our University first was a small center, and was marked because many of our professors went through cooperation projects in Central America. Our University has been associated with a Foundation for development and cooperation, and now Psychology, Education and Engineering Faculties work in this collaboration. What we expect wouldn't matter if we cannot accomplish this type of vinculations.
- **ITESO in Guadalajara, Mexico.** Maybe not all our students need to be leaders, but all our teachers and managers should be. 1000 students participate, every semester, in mandatory 20 hours/week Professional Application Projects (PAP), in interdisciplinary (inter-faculty) teams, collaborating to solve problems that enterprises, government agencies and NGOs bring to the Universities, and represent a challenge for their professional formation. These PAP include in site work, subjects related to the challenge students participate in, and represent credits, professional practice and the Mexican Government's mandatory social service for university students. In Graduate and programs and Research lines, we have a social and environmental agenda we follow. It competes with the market as the main criteria for opening new graduate programs. On research it is easier to privilege, with funds, those projects that are coherent with our agenda, because the institutional agenda itself is coherent with the national and the state research priorities.
- **Regis University** makes distance work with refugees and marginalized in Afghanistan, Iraq, Dominican Republic, Haiti... many of them finish their English studies with a Cambridge exam at the end. We have 60 students in the system, and most of them take 45 credits in Regis University, that gives the Diploma, while Georgetown University disposes the informatics platform. We also have courses on leadership. In Afghanistan, our graduates are now taking the program to new students in new places, with the support of the government (they manage). They tutor others in their learning process. It is a blended process, which helps the process. The coordinator's role is key for the process. We are currently working in the technical model; we hand out a tablet, which makes the model much more flexible for students. On the tablet we have both on-line and off-line solutions, with which they can work where there is no internet available. Our question is, ¿are universities ready to facilitate learning? People learn, it is not necessary to multiply our campuses, but to deliver quality contents, professors, and hand out grades at the end. This is different from courses without grades, which do not work for the poor. We taught in the Javeriana, but 80% of the students were academics. ¿How can we reach the poor? How can a traditional university get to the communities? Creighton is also helping with a bachelorate for professors. On their side, Central Europe has adopted this project as a Society of Jesus project, and expect to open a bachelorate in environmental transformation. We are looking for new institutions to collaborate. For example, we offer courses on world religions to some universities, and in exchange receive professor to offer English or leadership teachers to offer our courses.
- **The Valle de Chalco Technological Institute** is itself, a social projection institution, in a low income municipality, next to Mexico City, where people who work in the Capital city's service sector goes to work. It offers undergraduate programs in which students can also get a superior technical grade in the middle of their studies. We are looking to help students'

social mobility, and offer majors in health and administration. Students must develop an interdisciplinary, concrete project, with the support of a researcher. It is an opportunity for academic mobility because our students go to the Iberoamericana University to take courses, and the Iberoamericana's students can come and validate their courses and, with more courses, get a title for a university title. For the Iberoamericana it is an inclusion project, while for us it is quality Jesuit education for the poor. We follow Ignatian pedagogy.

We are currently looking for new mayors, one in human rights, to attend a need from NGOs and governments, and also a specialist in territory (urban planning, use of natural resources...).

Main idea summary at the end:

- Teacher formation is central for Ignatian leadership. If we want to strengthen our identity, we need careful processes of induction, so that professors understand that teaching with us is not the same as teaching in other universities.
- ¿How can we accomplish pedagogical experiences so that, following the Ledesma-Kolvenbach paradigm, we strengthen *humanitas*, *iustitia* and *fides* instead of mainly *utilitas* (in which deans typically concentrate)?
- Taking advantage of mixed and blended learning.
- Evaluating what we do with social impact or advocacy indicators.
- Taking care of diversity when we approach to the university as a social project (although this must be a social function of all our institutions). Staying away from the temptation of homogeneity.

Conversation 1.4
Promoting Jesuit-Lay Collaboration
Moderator: Joe Arun, SJ & Joe Orlando

NOTES:

26 participants

Australia

Examples of social collaboration very helpful. Some Jesuit communities have been more able to be effective in this. E.g. sharing meals. Have been efforts to do this among boards.

Fairfield

Invite the community (SJ) to meals with the leadership. Not only president to rector...leadership team. Continue keeping and sharing information as well.

Location?

Can be difficult to change mindset and see lay people as administrators.

India

Occasions where a decision is not implemented until "Father weighs in" "Father has to say" is a challenge in India...undermines lay leadership.

LMU

Disposition/attitudes – controversy re: space for Center for Ignatian Spirituality...there were concerns among the Jesuits that they would be the last of their generation, and after this their spirit would evaporate. Lay colleagues felt untrusted. The sharing of concerns was helpful. Not fully resolved, but beneficial.

There are efforts at circulating Jesuits among campus in a healthy way...Jesuits can bring along a Jesuit brother along to an event to not feel alone, have to speak "for the Jesuit community" all the time. Also, can be a challenge with assigning a sole Jesuit to a committee...where possible there can be two Jesuits.

Austria

Jesuits must meet the requirements of state position...Jesuits (5) are a small minority on the faculty. Treated well...more open and friendly, compared to 10 years ago. We don't have programs to cultivate this, and get lay people involved into the Jesuit way of thinking.

Location

Collaboration with other religious congregations brought up. E.g. collaboration Jesuit with three nuns from three separate congregations. Efforts to bring Ignatian spirituality...the recognition of other charisms seemed important.

St. Louis

We need to be sensitive to generational differences in this collaboration. Older Jesuits in 60's and 70's can have different approach/framework than younger Jesuits.

Seattle University

Use of Jesuit Liaison for schools where there is not a teaching Jesuit...paid for centrally by President.

Also at SU, the Jesuit Opportunity Fund – any Jesuit can come and work at our university in a way that matches their gifts. Allows the Jesuit to participate in a range of ways. Not only in tenure track line.

Fairfield

Q: Role of the Jesuit community?

Note that provincial is asking Jesuit universities and others to think regionally, not only in the focus on the universities.

Spain

Pope Francis – try to help students to learn how to discern...in GC 36, Jesuits must learn discernment, both with one another and with lay people. We need to learn about communal discernment...both lay-Jesuit, and among Jesuits...also with those of other congregations, the diversity of our campus, the teaching/professional divide on campuses.

Austria

Q: isn't discernment linked with spiritual formation/background? Isn't this a challenge?

Steve SU

He led a leadership group of 12 in a communal discernment process...3 times over a number of days, listen deeply, be quiet, look at desires, speak from desires, and share without conversations. Then also was done in a group of 24 with deans. A method folks experienced as different from normal processes, and they were amazed, refreshed, influenced in a positive way.

Steve would call it “people speaking from the deepest part of themselves.”

Q re: how offer spiritual programs?

Steve – we have both spiritual (Exercises) and non spiritual (educational) programs
Not necessary to be of a specific religious tradition in order to participate.

Hong Kong

They have a diverse religious faculty...interested in learning about the Jesuit way of thinking and proceeding.

Specific conversation topics can assist in this practice...knowing and exploring material that is relevant to the Jesuit framework (e.g. congregation documents).

Georgetown

Tom – many lay colleagues recognize the mission, but do not identify with that mission. We find that we need to get people involved when they enter the community. Entry

point into the community is a key opportunity, a special moment – we need to remind them the kind of community they are entering. “Onboarding” is the term.

Australia

People are regularly exposed to the Ignatian charism in workshops...constant and ongoing. E.g. staff meetings.

Also, provincial retreat, and provincial consult. Lay colleagues were involved in the consult. Jesuits had their own session, but lay colleagues joined in chairing joint sessions.

Note: initiative from the provincial was important to be trusted in the job.

Lay leader – “we’re professionals”...working against the “you need a Jesuit to sign off on that” mentality. Important to trust and respect governance structures.

Australia

There’s a tendency among Jesuits to both want to encourage lay leadership, yet still wanting to retain a sort of control

Note made about both the responsibility to respect boards for their governance responsibilities, and yet the Society of Jesus in its responsibility of having to affirm that a Jesuit university in fact retains its Jesuit character.

Location?:

Interested in exploring topic of Ignatian pedagogy. It is often embraced well...faculty wonder why not introduced to this more frequently.

This can be a doorway to engaging the tradition in a way that is more practical in the way they teach.

Jim from Beijing Center

We need friendships, understanding...a way of exercising collaboration. Mission requires many voices, and requires the capacity to listen.

Location?

Challenge to get the Jesuit mission to the mainstream of campus life...it can be associated with Campus Ministry. Conversations re: how to frame my teaching/scholarship...yet if this is so important wouldn’t it be recognized and part of promotion/advancement?

Steve:

Jesuit need to be able to trust lay leaders...what does it take to get to that trust. We Jesuits are still in a transition process...truly trusting, and entrusting, lay leaders.

Location

Yes, very important to trust...

Q: What helps build trust? What undermines trust?

Answer – when we face challenges, stand with us.

Trust us to be stewards of the values. Nomenclature is important...not “non-Jesuit”
...move the language to “lay leadership”.

Conversation 1.5
The formation of Women for leadership in Jesuit schools
Moderator:

17 participants from 10 nations. Of the whole group there were 5 men and 12 women in the discussion, which the group agreed seemed to cast the content of the discussion in the “women’s problem” category rather than thinking of it as a university or institutional problem.

Initially we introduced ourselves by our country, institution and role within the institution. Then we went around the group again and invited everyone to give us a bit of context for the question by talking about the institution we represent in regard to the place of women.

Few persons identified their institutions as having a balance of authority between men and women or a good balance of minority populations that matched the proportion of the student body numbers of men to women or majority to minority (ies).

Some indicated methods for real change over the last 10 years – even to achieving a comfortable representation of all groups that enabled the groups of leaders to have a solid “mixed voice”, but most simply acknowledged the need for more representation of diverse voices given their culture, racial mixes etc. It was clear from the group that those who were present see this as a significant issue both in terms of gender equity and diverse racial/ethnic populations.

One administrator expressed concern about the patterns of leadership decision making that even when women were at the table they were often shut out of the real decision-making process which took place when they were not in the room. One President said that in the case of that school, it was less men shutting women out than parts of the group “personality” shutting out others of either gender – so this person spoke of the need for searching for people in leadership who know how to work with a team approach.

The question of whether the formation of women for leadership in Jesuit schools had been undertaken was raised, and the group consensus indicated that if there is formation for the faculty at all, there is equivalent formation for all lay persons. The greater issue lay in whether there was any significant formation of lay faculty or staff at all in the Ignatian values or Ignatian tradition.

The greater concern seemed to be the kinds of cultural barriers to even thinking about hiring women in leadership positions – or no commitment to hire women or people of minority ethnic/racial populations – which seems to point to a sense that there is no need for change or even for an evaluation.

Others in the group indicated that there doesn't seem to be a commitment to deal with the problem of higher numbers of women in the early tenure track but a higher drop-out rate that is not challenged, studied or questioned – family issues of child-bearing and child-care still impact young faculty who are women considerably more than similarly aged men. “Jesuit schools should be better about supporting the life and health of the family, but they are no better than the less good secular organizations” was indicated more than once as the behavior in the Jesuit university.

The rise of women deans, vice presidents, vice provosts, provosts and the like appears to be related to women dominated academic disciplines: i.e. you will have a woman dean in the nursing school but not the dental school, you will hire a woman to administrate student life, but not finance management, etc.

Toward the end of the discussion the group indicated an urgency about getting this issue on the agenda of the IAJU as a possible permanent task force to awaken concerns in parts of the world where there has been the least movement, and to encourage those a little more advanced to continue to diversify their leadership in terms of gender, ethnicity, age, racial background, etc.

Don't leave this to possible sympathetic personalities – this needs to become systematized as an world-wide institutional concern, not a racial concern or a “woman's concern.”

Conversation 1.6

Formación en identidad Ignaciana para los Académicos

Moderator: Olivia Quiroz y Juan José Etxeberria SJ

Temas de conversación:

- ¿Cuál es su experiencia en la formación de académicos en temas de identidad, en cuáles lugares y cómo esta formación está funcionando bien?
- ¿Existen contenidos importantes para los profesores e investigadores en las instituciones de educación superior jesuítica?
- ¿Existen algunos modelos y "mejores prácticas" que se pueden compartir a través de la red internacional, incluida las experiencias de aprendizaje vía online?

	Nombre	Institución	País
1	Sebastian Kauffman	Universidad Alberto Hurtado	Chile
2	Eduardo Silva, SJ	Universidad Alberto Hurtado	Chile
3	Jorge Humberto Peláez, SJ,	Pontificia Universidad Javeriana Bogotá	Colombia
4	José Morales SJ	ITESO	México
5	Jaime Oraá, SJ	UNIJES	España
6	Antonio Aragón	Universidad Pontificia Comillas	España
7	Mauricio Burbano, SJ	Pontificia Universidad Católica del Ecuador	Ecuador
8	Cristian Peralta, SJ	Instituto Superior Pedro Francisco Bonó	Rep. Dominicana
9	Alvaro Pacheco, SJ	Universidad Católica del Uruguay	Uruguay
10	Claudio Gelmi, SJ	Universidad Católica de Córdoba	Argentina
11	Pedro Gilberto Gomes, SJ	Universidade do Vale do Rios do Sinos UNISINOS	Brasil
12	Marcelo Fernandes de Aquino, SJ	Universidade do Vale do Rios do Sinos UNISINOS	Brasil
13	Félida Roa	Universidad Católica del Táchira	Venezuela
14	Luis Alfonso Castellanos, SJ	Pontificia Universidad Javeriana Bogotá	Colombia
15	Pedro Regull	IQS	España
16	Ana García	Universidad Pontificia Comillas	España
17	Nuno da Silva Gonçalves, SJ	Pontificia Universidad Gregoriana	Italia
18	Elena Moreno	SAFA	España
19	Soledad de la Blanca	SAFA	España

20	Ernesto Cavassa, SJ	Universidad Antonio Ruiz de Montoya	Perú
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Después de la ronda de presentaciones, se formularon las tres preguntas y libremente los participantes fueron compartiendo.

- ▶ En México tenemos un diplomado de Gestión Ignaciana para Instituciones Educativas de la Provincia Mexicana de la Compañía de Jesús. 50 personas aproximadamente por generación; 10 años desde la primera generación. Los contenidos generales: Elementos de la espiritualidad, EE, -que es lo más enriquecedor-, elementos de gestión. En el ITESO, dentro de las prioridades estratégicas apropiación del carisma de la SJ a través de conferencias, talleres, discernimiento, EE; cuadros directivos, laicos y laicas que puedan ser acompañantes a futuro. En un futuro cercano los laicos y laicas asumirán posiciones directivas. Cursos para profesores de asignatura sobre qué nos hace distintos. A todo el personal, incluido servicio y mantenimiento.
- ▶ PUJ-Bogotá. 2010-2011, cambiaron el sistema de las facultades, porque el sistema antiguo de dos decanos, se agotó. Se estructuró para tener un Decano único y fue un cambio muy fuerte. La reforma está instalada: cambiar el perfil del decano de facultad. Con más acompañamiento. Ahora hay decanos comprometidos con la propuesta de formación integral. Programa Cardoner que han logrado comunicar la identidad en un lenguaje secular, nadie se siente excluido. Cinco acentos: Formación típicamente ignaciana, retos actuales de la universidad, proyección social y compromiso, crecimiento personal, componente administrativo. 16 semanas con metodologías variadas. Docentes de planta y administrativos. 1300 profesores y 1500 administrativos. Están trabajando desde la inducción con gestión humana. Comités del Medio Universitario: un grupo se reúne para planear el semestre con actividades y con presupuesto. Con asignatura se está trabajando, aunque es complicado.
- ▶ En UNIJES, decidieron hacer programas de formación conjunta para la misión y visión (Loyola I y Loyola II) para las 10 instituciones, con duración de 1 semana. Lo hacen desde hace 20 años y se hace una vez al año. Loyola II tiene 10 años y es para transmitir el paradigma Ledesma-Kolvenbach. Quieren hacerlo intersectorial, no solo las universidades. Cómo tener un itinerario personal, cómo aunar la vocación profesional y personal: esa es una búsqueda y que quisiéramos conocer.
- ▶ UNISINOS, es una universidad muy secularizada. Dos grandes movimientos: se volvió una universidad de investigación; de humanista pasaron a una con fuerte componente tecnológico. 60% de los alumnos estudian de noche, son trabajadores que estudian. Formar una gramática en la experiencia: en todo amar y servir. Nuevo liderazgo femenino. Cercanía a la SJ. La palabra clave: discernimiento. Qué significa que una universidad de la SJ se transforme digitalmente. “Consulta con el Rector” es una actividad de una vez al mes, abierto para la comunidad.
- ▶ UCUruguay, muy secularizada también. Hasta la señalética ha sido una señal de identidad con la que se ha empezado. Ha sido complicado. Los obispos también intervienen para cuidar que haya equilibrio en carismas. Dificultades de la secularización; ha sido más efectivo en grupos pequeños, 7 u 8, a conversar.
- ▶ UAH, el contexto marca, son financiados 80% por el estado lo que da un perfil como de una universidad pública. Los temas de convivencia en Chile son especiales. Hay un proceso de inducción, experiencias de formación, reflexión sobre la identidad, el desafío es transmitir. Siguen en búsqueda.
- ▶ UARM, lo que ayuda más es ser una institución jesuita, significa valores, excelencia académica, cuando la gente llega ya sabe lo que va a tener, hay un pre-conocimiento. Ayuda tener una Dirección del Medio Universitario que vigila que el tema de visión e identidad no se pierda. La preocupación por la persona es lo que nos lleva más tiempo y que es más complejo. La idea de acompañarnos y del cuidado colectivo, se refuerza con campañas semestrales. Ayuda que es universidad pequeña; nos vinculamos con otras obras de la SJ. Ayuda que en Humanidades hay 2 años (core courses) para todos los programas académicos a cargo del Medio Universitario. Ayuda el Papa Francisco, para establecer el vínculo fe y

sociedad. Qué aprender: la diversidad, la universidad es un Perú pequeño con todo representado. Cómo ayudar a entrar en una experiencia de búsqueda de sentido que a veces se vincula con lo religioso, los EE ayudan mucho, pero hay que hacerlo con cuidado. En AUSJAL, es la prioridad menos avanzada; hay diversos esfuerzos y nos falta mucho por avanzar.

- ▶ SAFA, hay encuentros zonales en donde se forma al profesorado. Hay una titulación que permite un contenido ignaciano (para ser profesor de religión). Metodología de aprendizaje-servicio que pretende a través de créditos, un servicio a la comunidad.
- ▶ UCAT, es universidad de la diócesis, hay un convenio con el provincial y el obispo que se renueva cada 12 años, en donde prevalece la espiritualidad ignaciana. Hay una oficina de Pedagogía Ignaciana no solo para contenidos programáticos sino también para sembrar identidad ignaciana. Se creó oficina de Identidad y Misión, primero a cargo de un jesuita y ahora un laico, hacen un retiro, EE, se encargan de las actividades religiosas. Para profesores, esta oficina les da talleres al iniciar, para los estudiantes, se les da inducción. AUSJAL ha ayudado mucho, por el programa de movilidad.

EN SÍNTESIS

- ✓ Las actividades e iniciativas en torno a la formación en identidad Ignaciana para los académicos suceden de distinta manera en universidades jóvenes que, en las más antiguas, en las pequeñas que en las grandes.
- ✓ El tamaño de la estructura es un elemento que, si bien puede facilitar, también puede ser un factor que detenga un poco la puesta en marcha de las actividades.
- ✓ El contexto en el que está inmersa la institución es determinante y la causa de la facilidad o dificultad para que se forme en la identidad ignaciana.
- ✓ Todas las instituciones hacen esfuerzos conforme hay posibilidades para ello.
- ✓ Compartir las buenas prácticas es un ejercicio altamente significativo.

Conversation 1.8
Incorporating the five other priorities into the Ignatian formation for university leadership programs.

Moderator:

18 participants from eleven different countries

After the group introduced themselves, saying where they are from, and what role they served, the moderator asked the question about what kinds of programs in formation for leadership in Jesuit schools was already in place in their institutions and the responses were a mixture programs aimed at faculty/staff formation and programs for students of various ages.

Participants in the group from India described several kinds of programs but said what they needed were bibliographies of resources that were especially helpful, and were available in English. Others requested more scholarly works written by those who have developed programs with links to them in an accessible site as a task that this IAJU Organization could, perhaps, provide.

A question was posed by one of the president/rectors: What is it that will mark a university as Jesuit in the future? By what criteria will any of our schools prove to Fr. General in 10 years that we are seriously Jesuit? We need to be thinking and aiming our planning toward that set of assumptions?

Another voice insisted that we need to be serious about personal integration or appropriation of whatever is presented – so that it is not knowledge about only, but knowledge that founds wisdom. A concern was raised that our study abroad programs do not ground our students in Ignatian values of world citizenship, but are focused (at least in the US) in some schools on what will bring in the most money.

How can we begin linking resources and determining if resources are the best possible for our institution? Are there ways we can be more intentional about collaborating on this formation work even within Jesuit schools in the region or, concurrently, with Jesuit schools across the world where we want students to be introduced to the values of Jesuit education/formation.

What about situation where study abroad, for example does not offer students real Ignatian formation – but leaves them with values contrary to those that lie at the heart of Jesuit education?

Coming back to the opening question about integrating the five priorities of IAJU into formation for faculty and staff programs, some examples were given and some suggestions were made such as:

Bring faculty to the Catholic Social Teaching through the door of their own area of expertise

Establish a strong humanities formation as the basis for all other levels and disciplines of education

Enable people to assess areas of the world where these priorities don't exist at all and ask what can they change? (China is a good example)

Teach discernment skills in every formation program

Then the group came back to making the following structural suggestions:

Training (formation) models in clusters of scholars from a same discipline but different schools

Share models that work with others without cost

Training models in clusters of schools

Develop international "conferences" of common disciplines or interests, that is groups similar to the AJCU that meet regularly either virtually or in the flesh to deal with a specific relevant topic.

Develop a kind of "neural network" of international conferences (groups) within IAJU that allows for ease of contact and development for individuals or schools.

Conversation 1.9
Incorporating Jesuit Network Priorities into Ignatian Leadership Formation
Moderators (Joe Orlando and Eileen Burke-Sullivan)

NOTES:

19 participants

India

Staff receive orientation...immersion and orientation.

Function of leadership is to impart knowledge skills...discernment is key.

Contemplation in Ignatian spty is heartfelt...not just critical thinking.

The integration happens in terms of linking of knowledge and reflective practice.

Experience...must be more than sympathy...must become part of our personality.

Reflection on the experience of human beings.

Lebanon

Many activities for staff, but highlight on an Ignatian week every year...with students, faculty, and staff, often with a guest and keynote speaker and movies

5 campuses in Beirut, and 7 through Lebanon. Program goes to all locations. Movies and debates...many access points, both theoretical topics, and also fun debates.

India

Training...3 year program. 12 modules. The content of the training...includes democratic leadership, gospel-based...has trained many leaders of community-based NGO's.

Indian Social Institute is the sponsor.

Themes include conservation, socio-political conversation...demand for rights and entitlements.

Program is sponsored by the province, and is independent, though is developing relationships with higher education institutions.

Creighton

Ed.D. program...has elements of Ignatian leadership...oriented outward, to attract/form leaders in the community.

Jesuit Worldwide Learning – Creighton is offering online BS degree for refugee participants...degree option on top of the diploma. Covered currently by a grant from Creighton.

Ignatian Colleagues Program has been an important national leadership program.

Q: how integrate these 5 priorities into programs that are already existing? How do we have access to the resource documents that were drawn upon for these papers. Need for an hyperlinks in the bibliographic sources?

Note: We need to cultivate essential skills of discernment.

John Darden – working on resources on Ignatian leadership that will be available online as of August. Also working on resources on discernment. Beginning to work on webinars. (Curia not great on technology.)

Comments on the 5 priorities?

For leadership development...do we add experience into the material?

Xavier

Access to John Darden material would be very helpful...linking to wider contexts, opportunities, materials, etc....that help to stitch our efforts together...this would be very useful.

Also: lurking behind this general topic is a big issue: going forward, what will mark a Jesuit university will be commitment to these major topics/concerns...we have a lot on history, etc.

So the question is, how should we engage these topics at the local level? Beauty of the themes is that they're broad enough to allow us to reflect on our own circumstances

India

Ignitus program...soft skills on leadership and values; also have courses on theology; also outreach program; there also is opportunity to take up leadership roles. Course completion certificates are incorporated into the curriculum.

Comment from Austria:

Europe program – special one-year obligatory program on Ignatian leadership for Jesuits. How to form Jesuits in these key areas.

Erin at USF

There are opportunities for faculty to connect to their scholarship through these topics. This makes it more explicit – how can you connect to your scholarship through this theme. Lots of exciting potential...Helpful to see how Catholic Social Thought and preferential option for the poor are highlighted.

AJCU (Stephanie)

Santa Clara has an experiment on public intellectual engagement. They gathered 6-8 faculty members (interdisciplinary) to discuss topic. They did a podcast on the outcomes...Could be an interface between faculty work and community engagement. Also could be a vehicle for students.

Creighton

Comment on learning about being “for and with” others, and also to be open to receive from others. Increasing interest of faculty joining student serve immersion trips. “Ruined” in best sense, getting out of their box...can't “go back” to where they were. Influences their approach to leadership. Highlighting value of “touching the heart”. Placing it in a context of the bigger world.

Xavier

Important also to make the connection to coursework...linking experience, service, coursework.

Spring Hill/Bologna

15 Jesuit partners with the program in Bologna.

Important note – in awe of the Indian Jesuits to those on the margins of society in India. We in US are challenged to bring these worlds together...Americans coming with privilege into European setting, seeking to bridge to engage those on the margins (refugees participate in certain courses/programs).

Challenge to overcome technology focus...use of handwritten reflections and discernment processes...helpful to establish a safe place through writing for cultivating mediation and spirituality.

Perhaps JWL is in the lead in bringing extremes together – those who are privileged, those who are on the margins.

Jim from Beijing

How do we prepare our students to engage with others who may not hold these values/priorities?

Africa

Experience in Benin...has welcomed students from a range of countries, including Japan.

Erin from USF

We have a lot of Ignatian leaders on campus who are underutilized on campus...e.g. ICP alums, or immersion alums. There is interest in giving back to university...might these priorities be a vehicle or opportunity for that. Also, perhaps these are good access points for ICP capstone projects.

India

Supports idea of sharing via the web some models and practices.

Possible also for us also to share scholarship and research?

Share staff? Student exchange?

We need to explore how to share our knowledge, personality, psychic input, our context.

Also:

For students who have graduated, they are asked to give a speech...helpful to hear them say how Jesuit education is helping them.

S. Asian assistancy – taking up issues such as fundamentalist ideology...a team is trying to create modules for students. Whole assistancy is taking up this approach.

Also

Internships are offered at Indian Social Institute – participants from Holy Cross, and also an institution from Minnesota...input sessions, one-month immersion. Very positive experience...understand Indian reality through a rich experience. We need more of this.

AJCU

Stephanie – notes that institutions have personalities, and special foci. Are there clusters of schools (not only clusters of scholars) for specific areas/topics?

Note: secular universities in India also are in collaboration with Indian Social Institute.

Africa

Experiment started for students in BA program was to invite them to meet real leaders, and to encounter them in their own context. So UNESCO speaker came and spoke to students...also the ambassador of Spain came and spoke.

Indonesia

Way we run the model of our universities...it can be a business model. Considering the values we need to pursue...are these aligned?

E.g., discernment on receiving gifts from donors, whose companies are not behaving in a just fashion. We need to challenge ourselves also to live our values. Leadership is leading our own values...it is formative and informative.

Eileen

Interest being expressed: yes, we want to link these priorities into our leadership programs...we need to proceed with ways of sharing best practices.

Q: How might we proceed with ways of collaborating around the world?

Xavier – Mike Graham

Notes the roles of AJCU conferences based on roles.

So a question: how do we develop “conference” models in the IAJU network? Is it possible that we have a few key network groups to launch for IAJU? Linked to the priorities?

There are time zone issues...we must address...

Spring Hill

We need to be sure our Jesuit university global engagement leaders are steeped in the Jesuit mission, and can help us lead with our core values.