Jesuit Higher Education: A Journal

Volume 1 | Number 1 Article 9

1-1-2012

# Editorial Introduction to Jesuit Higher Education: A Journal

Ivan Gaetz
*General Editor, Jesuit Higher Education: A Journal, Associate Dean, College for Professional Studies, Regis University*

Marie Friedemann
*General Editor, Jesuit Higher Education: A Journal & Associate Dean, College for Professional Studies*, mfriedema@regis.edu

Follow this and additional works at: https://epublications.regis.edu/jhe

## Recommended Citation

Gaetz, Ivan and Friedemann, Marie (2012) "Editorial Introduction to Jesuit Higher Education: A Journal," *Jesuit Higher Education: A Journal*: Vol. 1: No. 1, Article 9.
Available at: https://epublications.regis.edu/jhe/vol1/iss1/9

This Editorial is brought to you for free and open access by the Scholarly and Peer-Reviewed Journals at ePublications at Regis University. It has been accepted for inclusion in Jesuit Higher Education: A Journal by an authorized administrator of ePublications at Regis University. For more information, please contact epublications@regis.edu.

# Editorial Introduction to

# *Jesuit Higher Education: A Journal*

**Marie Friedemann**
**General Editor, *Jesuit Higher Education: A Journal***
**Associate Dean, College for Professional Studies**
**Regis University**
**(mfriedema@regis.edu)**

**Ivan Gaetz**
**Associate General Editor, *Jesuit Higher Education: A Journal***
**Dean of the Library**
**Regis University**
**(igaetz@regis.edu)**

## Mission and Purpose

*Jesuit Higher Education: A Journal* (JHE) fosters intellectual and professional discourse of practitioners, theorists and leaders in the field of Jesuit higher education in championing, advancing and/or critiquing the great Jesuit tradition in teaching and learning. The journal aims also to expand and deepen conversation concerning Jesuit higher education by engaging important thinkers in educational theory and practice and other leading intellectuals who raise "big questions" in the world today. As an interdisciplinary journal, its scholarship has a broad reach but it shares core values and aspirations widely represented in Jesuit academies of higher learning. These common distinctives include intellectual rigor, development of the whole person, ethical inquiry and reflections, spiritual development, concern for social justice, global awareness and integration.[1]

Inspiration for the journal comes from a number of sources. The founder and the first companions of the Society of Jesus set in place a new mode of higher learning. Ignatius Loyola (1491-1556), developed the *Spiritual Exercises* that integrate memory, imagination, mind and heart in pursuit of insight and discernment.[2] The personal touch of Peter Faber (1506-1546) represents the human face of education.[3] Francis Xavier (1506-1552) institutionalized the educational mission of the Jesuits as one of global concern in "initiating the first Jesuit college in the world by accepting responsibility for Goa's new College of St. Paul [in India]."[4] While committed to a curriculum grounded in the *Ratio Studiorum* developed by the end of the sixteenth century that covered the sciences and humanities of their time, Jesuit education early on embraced innovative pedagogy, such as the use of drama, music and dance, and of the vernacular.[5] In honoring these achievements of the past, JHE hopes to provoke and inspire new modes of teaching and learning.

Great Jesuit thinkers of the 20th century also provide inspiration for JHE by taking cues from their encounters, critiques and embrace of various intellectual traditions that inform cultures and movements of the present day. Karl Rahner's engagement with existentialism, Bernard Lonergan's expansive thinking in history, philosophy, science and mathematics, and Pierre Teilhard de Chardin's development of evolutionary theory as metaphysics are shining examples.[6] Creative and radical thinkers beyond the Jesuit community as well are welcomed interlocutors. Ivan Illich called for a reexamination of education and other societal institutions at their most fundamental levels.[7] Martha Nussbaum invites similar reconsiderations.[8] In profound ways resonant with the Jesuit approach, Parker Palmer recasts educational activities in terms of

the human subject and intersubjectivity.[9] Howard Gardner probes the deep questions of human consciousness in relation to modes of understanding and inquiry, as does Kieran Egan in his effort to bring coherence to very conflicted systems of education.[10] Educational philosopher, Eamon Callan, addresses the role of education in its social dimensions by raising questions on autonomy, critiquing theories of justice, and promoting citizenship.[11]

No doubt teachers and professors at Jesuit institutions of higher learning have important contributions to make on these very questions, and they may wish to raise further questions. JHE encourages our colleagues within the Jesuit communities of higher learning – the Association of Jesuit Colleges and Universities, and abroad – to contribute to this forum and help create a new and vibrant community of scholars interested in, committed to, and concerned about deeper understanding of the large and looming questions of teaching and learning today.

This journal is committed to the values and principles of "open access" (OA), a movement of sorts, sweeping the field of scholarly communication around the globe. In part, OA serves to reposition scholarly communication back into the academy where, as the "Berlin Declaration" states, it offers "the most benefit for science and society."[12] Learned societies, universities and academic libraries in great numbers all over the world have become signatories to the Declaration. JHE sees OA fundamentally as a common good and, in fact, regards free, global access to scholarship as a move in harmony with what Boston College and Marquette University professor, Matthew Lamb, called "actually realizing education for justice with the poor and oppressed."[13]

JHE is committed also to the principles of academic freedom, those values being of fundamental importance to universities world-wide. The American Library Association endorses the following statement: "Institutions of higher education are conducted for the common good and not to further the interest of either the individual teacher or the institution as a whole. The common good depends upon the free search for truth and its free exposition."[14] This assertion is compatible with the objectives of JHE and, as such, articles appearing in JHE do not undergo any kind of doctrinal scrutiny or imprimatur. By the same token, articles must reflect academic excellence and commitment to truth and fairness and, as appropriate, to an honest representation of differing opinion as these may arise in the subject matters addressed.

**Structure and Design**

The journal presents five sections: Scholarship; Praxis; Resources; Reflection; Editorials. As a scholarly online journal, the "Scholarship" section constitutes the core of this publication. It presents peer reviewed articles on a wide range to topics germane to the special and in some cases unique qualities of Jesuit higher education.[15] "Scholarship" covers a broad scope of writing, from data gathering and analysis, to professional reflection and critique, to theory and philosophy, studies of history, studies based on literature review, and advances in teaching and learning in higher education. It covers what Frederick E. Crowe, S.J. has termed, "the way of achievement and the way of heritage,"[16] and what Bernard Lonergan, S.J. described for theology (and we suggest for all of scholarship) as "the ongoing interplay in human history of tradition and innovation."[17]

The "Praxis" section presents articles, not peer reviewed, that focus more on the practice of teaching and the experience of learning. These articles represent dimensions of professional discourse rooted in the world of theory but engaged in the activities of the academy. Theologian, David Tracy, S.J., explains that, "any proper understanding of praxis demands some form of authentic personal involvement and/or commitment."[18] Argentinian theologian, José Bonino, suggests praxis is not merely the application of theory (whether secular or theological) but that it engages theory, and perhaps transforms it from a basis in the real world of lived experience.[19] Accordingly, articles appearing in "Praxis" are not of a "lower" order that those of "Scholarship" but rather are parallel, bring to the conversation questions for Jesuit higher education rooted in the real-world experience of teaching and learning. In order to encourage the conversation and expand its scope,

JHE does not submit these articles to the more rigorous process of peer review where literature review and theoretical critique may at times restrict dialogue.
"Resources" draws attention to open access web-based materials that educators in Jesuit institutions of higher learning may find helpful in their vocations as teachers, or in understanding more fully Jesuit higher education, or in gaining insight into Jesuit spirituality that undergirds this great tradition in higher learning.

Rounding out each issue, following an editorial overview, JHE publishes in this issue (and we hope future issues) a scholarly article of a reflective nature. While educators so easily can be consumed by duties, details and deadlines, the opportunity and value cannot be overestimated of raising the eyes a little from the path below our feet to look at a broader horizon.[20] In the "Reflection" section we offer articles of inspiration, aspiration and motivation.

**Executive Board**
From the beginning, the journal has been guided and supported by many individuals, most notably the members of an Executive Board, to whom this Journal is indebted. Father Michael Sheeran, S. J., President of Regis University, aided greatly in securing permission to use the term "Jesuit" in our title, Regis Vice President of Academic Affairs, Dr. Patricia Ladewig was enthusiastic early on about the endeavor. Regis Vice President for Mission, Dr. Tom Reynolds, as well as Regis Deans Dr. Janet Houser, Dr. Paul Ewald, and Dr. Roxanne Gonzales have significantly aided us in our efforts and we owe them great gratitude. These individuals serve as the members of the journal's Executive Board.

**Advisory Board**
The journal counts many individuals as friends and colleagues. In particular, Father Greg Lucey, S.J., Father Charles Currie, S.J., Dr. Scott Chadwick and Dr. Stephen Porth are not only colleagues, but serve as founding members of the Advisory Board. Over time, the Advisory Board will add additional members, but we are grateful to these individuals for their confidence in this initiative. The strong Jesuit network enables projects like the journal to thrive.

**Sponsors**
While the journal was "birthed" at Regis, it is by no means exclusively Regis. As an institution of Jesuit education, Regis is uniquely equipped to provide sponsorship and infrastructure for such an undertaking. But the goal of the journal is most decidedly to go far beyond one institution in scope and depth. The journal has been and will continue to intentionally attract manuscripts from the broad Jesuit network as well as others who have interest in or appreciation for Jesuit higher education.

Finally, one individual's gracious and generous donation enabled the journal to secure licenses and access numbers and to further develop the web site. The journal pays tribute to **Ms Mary Michieli Rollins, Loretto Heights College '52,** for her kindness and support.

**Web Design**
Development of the website of JHE occurred under the direction of Studiotrope Design Collective in Denver, Colorado. In discussion with Studiotrope, members of the Management Team explained the ideas, concepts and priorities that it felt were pertinent in constituting the web design. The team noted that each of the each of the terms, "Jesuit," "higher education," and "journal" was significant. While Jesuit education has a nearly 500 year old tradition, an online open access journal is quite contemporary (and we think that even Ignatius might find online open access intriguing). Inasmuch as the journal's objective is to examine, explore, describe and critique higher education through a distinctly Jesuit lens, the banner design captures that lens through which our focus is sustained.

We believe that the banner, design and logo/monogram that are the outcomes of the design discussion appropriately suggest the foci of this endeavor. If the designs and images call to mind both old and new influences, the stately, refined nature of an academic peer-reviewed journal, as well as the optimism, other centeredness and openness characteristic of Jesuit education, our communicative efforts will have been successful.

**Content and Invitation**

We are pleased to present in this inaugural issue a "Guest Editorial" by Dr. Marcel Dumestre. In terms of motivation, the existence of this journal can be traced to Marcel's good work at Regis University from 2006 to 2010 when he conceived of and developed a new faculty development program called "Ignatian Scholars," as noted in the paragraphs leading to his article. Marcel offers a perspective on "Disruptive Insight" drawing on Clayton Christensen and Lonergan. While this compelling merger of two important thinkers may be weighted on the theoretical side of education that often does not rise to intense engagement by practitioners in higher education, it does represent a call that the journal wishes to voice – that is, to be "disruptive" in our teaching and learning in the Jesuit academies. It brings to mind the tack and timbre of Ivan Illich—to be thoughtful and critical at the most radical (root-based) level.

The "Reflections" article by Fr. John Fitzgibbons, S.J., "Finding God in All Things … and Back Home," calls us to a renewed sense of beauty, imagination and rationality; this renewal is an exercise at the heart of Jesuit higher education.

In this inaugural issue, readers of JHE are invited to engage with the authors of our four "Scholarship" articles and the seven "Praxis" articles. Contact information is provided. As the JHE develops, other options for reader response, including blogs and other interactive RSS feeds will be considered. It is hoped that new communities of scholarship on Jesuit higher education will be created.

Scholars interested in publishing in JHE are invited to submit articles thought this website where guidelines indicate required formatting and style and other information regarding publication. The current plan is to publish twice annually, spring and fall.

**Memorial Dedication: Frederic E. Crowe, S.J.**

During the final steps in preparation of this inaugural issue, word was received of the passing of Frederick E. Crowe, S.J., 1915 – 2012, on Easter Sunday. Fr. Crowe was a Canadian Jesuit theologian internationally known for his leadership in "Lonergan Studies" and for a career spanning more than 40 years. He provided mentoring and guidance in the formation of a great number of scholars and he cared deeply about education, its theory and practice, and modeled in the classroom the best of Jesuit higher education. His passing on a day commemorating resurrection could not be more poignant.

In honor of a great Jesuit educator, the editors of JHE dedicate this inaugural issue to Fr. Frederick E. Crowe, S.J.

---

**Notes**

[1] Regis University, *Tradition: Our Intellectual, Ethical and Religious Foundations* (Denver, CO: The University, 2010), 4-5. As a member of the Association of Jesuit Colleges and Universities, Regis University shares these (and other educational commitments) with all the 28 institutional members of the Association in the United States.

[2] M.-C. Durkin, *"Ours" Jesuit Portraits* (Strasbourg, France: Editions du Signe, 2006), 17.

[3] *Ibid.*, 21.

[4] *Ibid.*, 23.

[5] William V. Bangert, S.J., *A History of the Society of Jesus*, rev. ed. (St. Louis, MO: The Institute of Jesuit Resources, 1986), 72-74.

[6] *Ibid.*, 501-502.

[7] Ivan Illich, *Deschooling Society* (New York: Harper & Row, 1970); Illich, *Tools for Conviviality* (New York: Harper & Row, 1973).

[8] http://www.youtube.com/watch?v=AoD-cjduM40 See also: Martha C. Nussbaum, *Creating Capabilities: The Human Development Approach* (Cambridge, MA: Harvard University Press, 2011).

[9] Parker Palmer, *To Know as We Are Known: A Spirituality of Education* (San Francisco: Harper & Row, 1983).

[10] Howard Gardner, *Frames of Mind: The Theory of Multiple Intelligences* (New York: Basic Books, 2004); Gardner, *Five Minds for the Future* (Boston: Harvard Business School Press, 2007); Kieran Egan, *The Educated Mind: How Cognitive Tools Shape Our Understanding* (Chicago: University of Chicago Press, 1997).

[11] Eamon Callan, *Creating Citizens: Political Education and Liberal Democracy* (New York: Oxford University Press, 1997).

[12] The Berlin Declaration: http://www.zim.mpg.de/openaccess-berlin/berlin_declaration.pdf. As an example of the acceptance of open access publishing, see the "Compact of Open-Access Publishing Equity" that supports one business model of OA publishing: http://www.oacompact.org/compact/. There are other business models, such as that of JHE, but core goals are shared by all OA publishing.

[13] Matthew Lamb, *Solidarity with Victims: Toward a Theology of Social Transformation* (New York: Crossroad, 1982), 22.

[14] http://www.aaup.org/AAUP/pubsres/policydocs/contents/1940statement.htm. While the statement of the American Library Association on academic freedom also refers to statements on tenure of the AAUP that are not universally offered to all faculty members, those pertaining to academic freedom apply widely throughout higher education.

[15] For an in-depth account of the nature of scholarly communication in an open access environments, see: http://www.scholcomm.acrl.ala.org/node/14?referer=http%3A%2F%2Fworks.bepress.com%2Fakho%2F20%2F.

[16] Frederick E. Crowe, S.J., *Old Things and New: A Strategy for Education. Supplementary Issue of the Lonergan Workshop Journal*, Vol. 5 (Atlanta: Scholar's Press, 1985), 3-22.

[17] Bernard Lonergan, S.J. "Aquinas Today: Tradition and Innovation" *The Journal of Religion*, *Supplementary Volume: Celebrating the Medieval Heritage. A Colloquy on the Thought of Aquinas and Bonaventure*, Vol. 58. (1978): S1.

[18] David Tracy, S.J., "Theologies of Praxis" in ed. Matthew Lamb, *Creativity and Method: Essays in Honor of Bernard Lonergan* (Milwaukee, WI: Marquette University Press, 1981), [p. 36].

[19] José Bonino, *Toward a Christian Political Ethics* (Philadelphia: Fortress Press, 1983), 47.

[20] The "Reflection" article reflects, we believe, the intention presented in: Andy Alexander, S.J., Larry Gillick, S.J. and Marueen McCann Waldron, *Retreat in the Real World: Finding Intimacy with God Wherever You Are* (Chicago: Loyola Press, 2009).