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Katherine Brown

Loyola Marymount University, katherine.brown@lmu.edu

Elizabeth C. Reilly

Loyola Marymount University, elizabeth.reilly@lmu.edu

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Mission and *Mundialización*: Solidarity and Global Citizenship through Immersion Experiences

Katherine Brown
Director of Mission and Identity Programs
Office of Mission and Ministry
Loyola Marymount University
katherine.brown@lmu.edu

Elizabeth C. Reilly
Professor, Department of Educational Leadership
School of Education
Loyola Marymount University
elizabeth.reilly@lmu.edu

Abstract

Within the Jesuit educational network, each institution's mission informs not only its curricular and co-curricular offerings for students, but a variety of programs for faculty, staff, administrators, and all community members. In recent decades, the Society of Jesus has also spoken with increasing emphasis on the importance of forming whole persons of solidarity for the real world. This paper explores how the call to forming well-educated persons of solidarity intersects with Loyola Marymount University's specific institutional mission and its formation programs for university personnel, and how this intersection is particularly well-addressed by immersion experiences and especially international immersions. Finally, suggestions for Jesuit educational institutions considering or planning immersion programs are offered in light of these explorations.

Introduction

Among Jesuit institutions of higher education, formation of students, faculty, and staff is an ongoing and integral element of living out the mission of the university and of Jesuit education. The form and content of this formation is, however, in constant development, as institutions discern the signs of the times and respond to their evolving local, national, and global contexts. Our current moment is marked by ever-increasing global interconnectedness, as communication media, international commerce, and worldwide threats to human health and well-being illustrate ever more distinctly the interdependency of communities everywhere.¹ Given these multiple and compounding issues, we consider how Ignatian institutions are positioned to address them. In what ways ought Jesuit education to respond to contemporary global realities? How is a university mission grounded in Ignatian values lived out by students, faculty, and staff in the

twenty-first century, and how can formation programs best facilitate their doing so?

In this article, we will discuss the institutional mission of a specific Jesuit university, Loyola Marymount University, and the ways in which the university's mission and identity inform formation for students, faculty, and staff. We will also consider the Society of Jesus' emphasis in the new millennium on well-educated global solidarity as an integral element of Jesuit education, and argue that international immersion programs are particularly well-positioned to further institutional formation for mission and the priorities of Jesuit education in the twenty-first century. Finally, we will offer considerations and suggestions for planning and executing international immersions rooted in the Ignatian

tradition, whether sponsored by Jesuit institutions or any other entities.

Three Pillars, One Mission at Loyola Marymount University

Among the members of the Association of Jesuit Colleges and Universities, Loyola Marymount University in Los Angeles occupies an unusual category: an institution whose origins are rooted in not one, but three religious communities, two of which are women's communities.² The combined heritage of the Society of Jesus, the Religious of the Sacred Heart of Mary, and the Sisters of St. Joseph of Orange grounds the university's mission and identity in a faith tradition that insists on the vital importance of asking questions of ultimate meaning, the centrality of ethics and justice in all human endeavors, the dignity of every human person, and a sacramental imagination that embraces the material world as a source of wonder, knowledge, and invitation.³ From these many strands is woven Loyola Marymount University's three-part mission: the encouragement of learning, the education of the whole person, and the service of faith and the promotion of justice.⁴

As an institution of higher education, the encouragement of learning is our most fundamental commitment. All work and service that every member of the community performs is, at its core, at the service of encouraging learning in all its forms for our community members. The second pillar enriches and builds upon the first: to fully encourage learning, we must educate the *whole person*, a vision of education that encompasses not just cognitive activity and intellectual mastery but the development of affective integration, ethical discernment, creativity and imagination, compassion and care for others and our shared world, and a commitment to work for the *magis*, the more universal good.⁵ The third pillar draws its language from the Society of Jesus' 32nd General Congregation, which states in no uncertain terms that "the mission of the Society of Jesus is the service of faith, of which the promotion of justice is an absolute requirement."⁶ As articulated in this third element, both clauses of the phrase are integral; they point to the importance and fundamental meaning of transcendent questions

and the common good. A Loyola Marymount University education aims to transform persons, to connect them to their higher callings, and to act in the world for the betterment of all. This pillar is also not exclusive to those of a specific faith commitment; rather, it recognizes that questions of ethical discernment and ultimate ends are essential aspects of the vision of education we embrace, and thus calls all persons to engage deliberately and generously in interfaith dialogue and cooperation, seeking a unified vision for the good that is collaborative and inclusive.⁷

While the mission statement is lived out in a variety of ways in academic contexts, from program offerings to curriculum design to coursework and class activities, former Superior General of the Society of Jesus Adolfo Nicolás reminds us that "Jesuit education should change *us* and our students" (emphasis added).⁸ The vision of integral human development that shapes our way of accompanying and educating our students is equally applicable to, and important for, our faculty and staff as well. Accordingly, the Office of Mission and Ministry at Loyola Marymount University is particularly attentive to the formation of faculty, staff, administrators, and governing boards. This formation serves multiple purposes. Faculty and staff members, for example, play important roles in modeling what we aim to inculcate in our students, such as commitment to *cura personalis* and the common good. But regardless of an individual's role at the university or the extent of their engagement with students, the work of each and every member of the community contributes to the living out of our shared mission. Whatever we do, we do for and through our mission, and it shapes not only our present community but the future we create for those who will come after us. Formation for that mission, then, is an institutional value for all.

Mission for Global Solidarity

The three-fold mission of Loyola Marymount University, as described above, animates diverse and multifaceted activities, programs, and educational initiatives across the institution. However, each element of the university's mission, as well as the programs that facilitate formation in that mission, must be considered in relationship to what the Society of Jesus has

consistently articulated as an element central to a uniquely and meaningfully Jesuit education: namely, the commitment to solidarity, and specifically global solidarity. The importance of this emphasis in Jesuit education is powerfully and unambiguously articulated in Peter-Hans Kolvenbach, S.J.'s foundational address at Santa Clara University in 2000.⁹ In this address, Kolvenbach poses a critical question at the dawn of a new millennium: "How can the Jesuit colleges and universities in the United States express faith-filled concern for justice in what they are as Christian academies of higher learning, in what their faculty do, and in what their students become?"¹⁰ His question lends itself to re-articulation in light of our own institutional mission statement: "How does this university serve faith and promote justice in our encouragement of learning and education of the whole person?"

The answer to this question, Kolvenbach explains, lies in properly understanding the service of faith, the promotion of justice, and their relationship to the form of education that Jesuit institutions provide. He notes General Congregation 34's description of serving faith as a response to God's "[invitation to] us to join with him in his labors, on his terms, and in his way"¹¹—in other words, a response to an external reality; not a projection of one's own desires or assumptions, but the fruit of an orientation of listening and responding with generosity. An educational institution's understanding of the service of justice, too, must go beyond simply instilling in its students an appreciation for justice or even inculcating the virtue in their own characters. *Promoting* justice, Kolvenbach says, means working to bring about "the kinds of structural and attitudinal changes that are needed to uproot those sinful oppressive injustices that are a scandal against humanity and God." Authentic promotion of justice thus "requires an action-oriented commitment to the poor with a courageous personal option."¹² And we will know, as Ignatian educators, when we have been successful through observing the fruits of our labors: who our students become. If our students develop into "whole person[s] of solidarity who will take responsibility for the real world"¹³—whole persons who *act* for justice—we will have succeeded in fostering a truly Ignatian education.

The content of this solidarity is the type of action serving faith and promoting justice that Kolvenbach describes above. In other words, solidarity requires a movement beyond an affective sense of compassion, or even empathy or kinship, and into the realm of action. But *how* is this solidarity to be fostered? What kind of whole-person education will result in such transformation for faith and justice? Kolvenbach offers a prescription:

Solidarity is learned through "contact" rather than through "concepts," as the Holy Father said recently at an Italian university conference. When the heart is touched by direct experience, the mind may be challenged to change. Personal involvement with innocent suffering, with the injustice others suffer, is the catalyst for solidarity, which then gives rise to intellectual inquiry and moral reflection.... Students, in the course of their formation, must let the gritty reality of this world into their lives, so they can learn to feel it, think about it critically, respond to its suffering and engage it constructively.¹⁴

Ignatian educators, then, are called to foster contact with *direct experience*. Merely learning *about* the "gritty reality of this world" is insufficient for whole-person transformation for solidarity. Rather, gritty reality must radically enter the life experience of the learner in a personal, firsthand manner. This immediate—quite literally unmediated—encounter with realities outside one's own perspective and communities is central to Kolvenbach's understanding of well-educated solidarity. And as indicated in his discussion of the promotion of justice, Kolvenbach clarifies that encounter with "gritty reality" must include "close involvement with the poor and the marginal now, in order to learn about reality and become adults of solidarity in the future."¹⁵ As Jesuit colleges and universities consider their campuses and local communities, Kolvenbach's exhortation takes on particular urgency: who are the poor and marginal in our midst? In what ways do we foster opportunities for our students, faculty, and staff to be "personally involved" with those historically at the margins?

Nearly two decades after Kolvenbach's Santa Clara address, Arturo Sosa, S.J. took up and developed the connection between Jesuit education and global solidarity still further in a 2018 address to the World Meeting of Universities Entrusted to the Society of Jesus.¹⁶ Like Kolvenbach, Sosa emphasizes contact with the real world as a catalyst toward solidarity. Speaking to a worldwide gathering of university leaders and educators in a world transformed by instant communication, globe-spanning social media networks, and increasing globalization and political polarization, Sosa repeatedly emphasizes the power of universities—and specifically Jesuit universities—in bridging difference, healing wounds, bringing about social transformation, and fostering reconciliation.

A key element for reconciliation, Sosa argues, is fostering a sense of belonging to a worldwide community. He carefully delineates between globalization and *mundialización*, a word that lacks a precise English equivalent but which may be loosely translated as “world citizenship.” In contrast to globalization's tendency to “standardize human behavior and cultures” and to “create a monocultural global space . . . favorable to the transnational capital,” *mundialización* leads to “growth of the interaction between culturally diverse human groups that are capable of sharing a common vision of the interests of all humanity.”¹⁷ Whereas globalization serves capital and erases difference in the service of a homogeneous global market, *mundialización* recognizes human difference and embraces the diversity of human cultures as contributing to, not detracting from, a common identity in humanity. As Sosa describes it:

Educating people for world citizenship [*mundialización*] involves recognizing diversity as a constitutive dimension of a full human life. This means experiencing cultural diversity as an opportunity for the enrichment of human beings. We want to educate human beings who are able to feel that they are members of humanity because they have become critically aware of their own culture (inculturation); who are capable of joyfully recognizing the culture of other human beings (multiculturalism) and relating to others, becoming enhanced by the variety of which

their own culture is a part (interculturality). Interpreted in this way, universality can provide the impetus for social justice, fraternity and peace.¹⁸

For Sosa, then, this type of education—that is, educating for *mundialización* or world citizenship—is a critical component of Jesuit education. As is the case in Kolvenbach's, Sosa's address offers educators at Jesuit and Ignatian institutions both direction and challenge. The education we provide ought, on this view, to foster critical awareness of one's own culture as well as joyful recognition of others'; it ought to explicitly and deliberately form global citizens who are invested in a common vision of a more humane and just world for every human person.¹⁹

What, then, does the kind of education described by Kolvenbach and Sosa look like in the contemporary Jesuit university? How can we invite the “gritty reality of the world” to enter our lives? To engage in contact, not (merely) to learn about concepts?

Kolvenbach himself offers a promising avenue: “Our universities,” he notes, “also boast a splendid variety of in-service programs, outreach programs, insertion programs, off-campus contacts and hands-on courses. These should not be too optional or peripheral, but at the core of every Jesuit university's program of studies.”²⁰ In more contemporary language, we might consider a range of practices under the umbrella of engaged learning: community-based learning, place-based learning, experiential learning, service learning, and so on. The common thread in these types of experiences is a direct, immediate/un-mediated experience of the world outside our institutions' classrooms and campuses. And, following Sosa's urging, these types of immersive and immediate engagements must include an orientation toward *mundialización*. Encounters with cultures outside our own fosters interculturality and critical awareness. *La mundialización* may in many cases be fostered with attention toward local contexts; for example, Loyola Marymount University's location in Los Angeles, CA offers myriad opportunities to experience cultural diversity and difference within a few miles of our campus. But, as Dean Brackley, S.J. observes, “While we need to understand local and national reality . . . it is crucial to look beyond

our borders and study global reality, *la realidad mundial*.”²¹

International immersion programs are an irreplaceable and singular means of studying *la realidad mundial* and forming the Jesuit university’s students, faculty, and staff for *la mundialización*. The very necessity of utilizing Spanish vocabulary to express these goals, due to the poverty of the English language to capture their nuances, lays bare the necessity of reaching beyond the borders of our campuses, nations, and even languages to encounter geographic, social, political, and spiritual realities outside our immediate sphere of experience. These direct encounters include conversation with individuals, hearing stories, sharing meals, and sheltering from the elements. The pedagogical impact of the material dimension that physical presence necessarily involves, engaging all one’s senses in an un-mediated way, cannot be discounted. *This* is the tangible, often gritty reality—contact, beyond concepts—that challenges hearts to change.

Finally, these types of transformative encounters are as important for faculty and staff at Jesuit institutions as they are for students. Adolfo Nicolás, S.J., acknowledges this when he observes that “Jesuit education should change us and our students. We educators are in a process of change. There is no real, deep encounter that doesn’t alter us. What kind of encounter do we have with our students if we are not changed?”²² As discussed in the previous section, all Ignatian educators—all involved in the formation of our students and the pursuit of our shared mission, which is to say, every faculty and staff member at a Jesuit institution—are called to the same transformation for solidarity and justice as our students. As each member of the community lives out the encouragement of learning, the education of the whole person, and the service of faith and the promotion of justice, they must also encounter *la realidad mundial* in order to do so.

Stephen Privett, S.J. argues even more specifically for encouraging university senior leadership and administrators to engage in these types of experiences. In describing his experience as President of the University of San Francisco accompanying university leaders on a weeklong immersion in Nicaragua, Privett argues for the

value of experiences that put participants “face to face with the gross global inequities that are the context of our educational efforts.” Such experiences lead to “*conscientización*—a process of developing a deepening and profound personal awareness of our world, and of our consequent responsibility and capacity to change it for the better.”²³ The process of *conscientización* is closely related to developing a lens of world citizenship and global solidarity. It is vital for those engaged in every facet of Jesuit education; it gives meaning and shape to the work of forming whole persons of solidarity in order to secure a just and equitable future for every member of the human family.

Considerations for Mission-Driven Immersion Programs

In keeping with our mission, the charisms of our three sponsoring religious communities, and the Society of Jesus’s consistent and challenging call to foster global solidarity, transformative reconciliation, and whole persons emboldened to action, Loyola Marymount University recognizes the need for and importance of international immersion experiences for all of its community members—students, certainly, but also faculty and staff. These experiences offer the means and opportunity for personal transformation and development in *conscientización* and *mundialización*. Such programs are deeply integrated with the institutional mission, providing irreplaceable opportunities for un-mediated learning, whole-person encounter, and engagement with the relationship between faith and justice. Without offering these opportunities, we would not be fulfilling our mission or forming our community members to live it out.

As one concrete way of responding to this need, the university offers an annual international immersion program specifically and exclusively for faculty and staff. This fully-funded program extends to Loyola Marymount University employees the opportunity to encounter realities outside their daily experience and immediate local context. Each year, participants travel outside the United States with particular attention to the needs of the marginalized and to gain a heightened awareness of the international dimension of Jesuit higher education and the opportunities it affords for global solidarity. The 2019 faculty/staff

immersion, which brought eleven faculty and staff on a fully-sponsored, weeklong trip to Costa Rica, is discussed in more detail in “Seeing with New Eyes: Costa Rican Pilgrimage as Transformation” elsewhere in this collection, including reflections on the trip’s contribution to forming faculty and staff for mission at Loyola Marymount University.²⁴

Immersion programs of this kind, however, must be planned and executed with discernment and a focus on global citizenship and *mundialización* if they are to be authentically mission-driven. They are deliberately and explicitly distinguished from tourism or what are sometimes referred to as “service trips” or even “mission trips,” which often lack community or interpersonal engagement and frequently model an implied power differential between the “helper” and the “helped.” In contrast, an orientation toward encountering *la realidad mundial*, in its gritty reality and as manifested in the lived experience of specific persons and communities, contributes to forming “whole person[s] of solidarity who will take responsibility for the real world.”²⁵ This orientation is non-hierarchical and emphasizes that participants are called to listen, learn, and seek to understand, rather than to help or give out of their own expertise or largesse. Programs should accordingly be planned and publicized—to participants as well as internal and external audiences—with this orientation as their organizing principle.

The Ignatian spiritual and pedagogical framework offers Jesuit institutions numerous helpful resources in facilitating immersion experiences of this kind. A particularly useful structure for planning and executing immersion programs may be found in the Ignatian pedagogical paradigm.²⁶ Ignatian pedagogy, with its rhythm of *context, experience, reflection, action, and evaluation*, offers themes and steps to consider before, during, and after international programs. For example, with an eye toward context and experience, the choice of locations, activities, and community partners should be undertaken with awareness of participants’ backgrounds and institutional contexts as well as the program’s impact on community partners and on hosting communities. Participants should be accompanied and provided with formation in the weeks and months prior to

departure; this is vital to developing an understanding of a program’s emphasis on encounter, mutuality, and learning as opposed to a model based on “giving” or “serving,” as well as to facilitators’ knowledge of the group and its members’ backgrounds, interests, concerns, and expertise. The interrelationship among experience, action, and reflection can lend structure to the schedule of participants’ activities, with attention to various modalities in engaging each element.

The experience of immersion also does not end when participants arrive back at their origin, though the travel component may come to a close. The Ignatian emphasis on evaluation draws participants’ and facilitators’ attention both to the lasting impact of a particular immersion as well as to ongoing relationships with community partners and future mission-oriented programs, whether immersion-based or not. Opportunities to reflect and draw insights from the shared experience, as well as to identify areas of further action, can foster continued solidarity and movement well after the program’s conclusion. Participants may be invited to consider ways to continue collaboration with and support of community partners locally or abroad. Qualitative or quantitative assessment as well as narrative reflection may also be appropriate; insights drawn from the program and evaluation of its impacts, on the part of both participants and facilitators, inform future programs and immersion activities in their turn, and support institutional decision-making in supporting and funding immersion travel. This is an area in which Loyola Marymount University intends to expand its efforts for future programs; for examples of reflections on one specific immersion program, please see the accompanying articles in this collection “Seeing with New Eyes: Costa Rican Pilgrimage as Transformation” and “Solidarity and Global Citizenship: A Photo Essay.”

As a framework for approaching and organizing immersion-related programs at Jesuit-affiliated institutions, the Ignatian pedagogical paradigm offers both concrete practical guidance as well as connection to institutional mission and identity. As General Congregation 34 reminds us, the “constant interplay between experience, reflection, decision, and action [is] in line with the Jesuit ideal of being ‘contemplative in action,’”²⁷ and, for

many groups, it may be helpful to draw participants' attention explicitly to the ways in which Ignatian emphases and approaches inform the program. More concrete examples of considerations drawn from Ignatian pedagogical principles and which may assist in the planning and execution of immersion programs are included in the accompanying table (Table 1). The table lays out the five elements of the Ignatian pedagogical paradigm (context, experience, reflection, action, evaluation) and corresponding questions to consider informed by each element.

The Ignatian examen, to offer another example, is appropriate and easily adaptable to use at any stage of an immersion program. Many students, faculty, and staff at Jesuit-affiliated institutions are accustomed to this practice, or at least have experienced it in the past; in addition to its primary purpose as a reflection exercise, the examen can therefore also serve as a bridge between more comfortable rhythms of Ignatian reflection and the less familiar context of the immersion experience at hand.

The Ignatian pedagogical paradigm and the examen are, of course, only two out of many resources offered by the Ignatian tradition that may be utilized in the context of immersion programs.²⁸ Organizers and facilitators are encouraged to reflect on the values, vocabulary, and practices that are most resonant in their institutions, or among the specific population a given program is intended to accompany. Building on a foundation of common concepts can both enrich participants' experience and enable them to better understand the connections between the immersion experience itself and the institution's mission and identity.

Conclusions

At Loyola Marymount University, the call to foster *mundialización*, informed by the institution's three-fold heritage as well as by direct exhortations from the Society of Jesus over recent decades, is met in our own institutional context through programs that facilitate direct encounter and engagement through immersion. This call has gained further urgency in the wake of the COVID-19 pandemic and the worldwide movement for Black lives, as the international

community grapples with renewed awareness of the inescapable interconnectedness of global systems and their attendant disparities in health, wealth, and educational and professional opportunities. In present circumstances, and as many institutions grapple with ongoing budgetary constraints and geopolitical upheavals, international travel programs remain resource-intensive and subject to factors frequently outside facilitators' immediate control, both domestically and abroad. Nevertheless, they remain indispensable to providing students, faculty, and staff formation in the fullest Ignatian sense. We encourage university leaders, and especially those entrusted with the formation of students, faculty, and staff for mission, to prioritize and advocate for programs of this kind, and to support their facilitation where possible.

Mission-oriented immersion programs in the Ignatian context are, fundamentally, oriented toward the transformation of participants and understanding of self and the world. Through encounter with the gritty *realidad mundial*, participants build capacity for global citizenship and develop a lens of *mundialización* not only during their travels, but in their home communities and institutions. Responding to the call to global citizenship and solidarity, Ignatian institutions can and should live out their institutional missions more authentically through commitment to immersion, engagement, and encounter. 

Table 1.

Ignatian Theme	Example Questions to Consider
<p>CONTEXT</p> <p><i>What do participants bring with them to this experience?</i></p>	<ul style="list-style-type: none"> • What themes or priorities are resonant for my institution? <i>Consider drawing inspiration from university mission statements, priorities or charisms of sponsoring religious congregations (e.g., the Society of Jesus' Universal Apostolic Preferences), the Catholic social tradition, etc.</i> • What challenges to justice, equity, and dignity are present in my institution's community/ies? • What questions or concerns are particularly resonant with my institution's students, faculty, and/or staff? • What are participants' areas of expertise and/or interest? What cultural, faith, and other identities do they bring to the group?
<p>EXPERIENCE</p> <p><i>How will participants engage with the program?</i></p>	<ul style="list-style-type: none"> • What time of year and length of program best facilitates the broadest possible participation and access? <i>Considerations may include academic calendars, cultural and religious observances, family and caregiving responsibilities, participants' need for income over university breaks, and documentation and visa status.</i> • What resources are available to facilitate participation? <i>Institutional resources may include funding, expertise, individual or institutional relationships or networks, and personnel.</i> • Will participants be expected to contribute to the cost and/or labor of the program, either personally or by sponsorship (e.g. by an office, department, or external donors)? • How will participants be prepared for the program? What formation will they receive? • How will itineraries and partners be identified and invited? How will the program's focus as well as commitment to social justice and solidarity inform this process? • In what locations and formats will activities take place? How will participants engage local communities, organizations, and individuals? • How will this program impact community partners and hosts? How will that impact be shaped by attention to equity, justice, and dignity?
<p>REFLECTION</p> <p><i>How will participants reflect on their experience?</i></p>	<ul style="list-style-type: none"> • How will participants be invited to reflect upon what they encounter and experience? • How will participants be encouraged to consider their experiences in light of their home institution and communities?
<p>ACTION</p> <p><i>What action(s) will participants take in response to their experience and reflection?</i></p>	<ul style="list-style-type: none"> • How will this experience impact the participants personally? What are the program's desired outcomes in the short and long term? • How will participation in this program impel participants to work for a more just and reconciled world in their own contexts? • How will this program contribute to fostering <i>mundialización</i>, <i>conscientización</i>, and global solidarity on the part of the participants? What would demonstrate this awareness?
<p>EVALUATION</p> <p><i>What will be learned from this program and the actions it motivates?</i></p>	<ul style="list-style-type: none"> • Will the experience and/or reflection on it be extended beyond returning from the trip? If so, how? • Will there be an ongoing relationship with any community partners? If so, how will this program or its participants contribute to that relationship? • How will insights from the immersion be gathered and integrated into future programs (immersion or otherwise)?

For an example of how these themes and questions informed a specific international immersion program, see the accompanying article in this collection by Elizabeth C. Reilly and Katherine Brown, "Seeing with New Eyes: Costa Rican Pilgrimage as Transformation," Jesuit Higher Education: A Journal 10, no. 2 (2021): 42-56.

Notes

¹ For reflection on these dynamics as they intersect with Jesuit education specifically, see Peter-Hans Kolvenbach, S.J.'s prescient address, "The Jesuit University in the Light of the Ignatian Charism" (address to the International Meeting of Jesuit Higher Education, Rome, Italy, May 27, 2001), http://www.sjweb.info/documents/phk/university_en.pdf.

² "History," Loyola Marymount University website, accessed June 1, 2021, <https://www.lmu.edu/about/history/>.

³ For discussion and resources related to the university's sponsoring communities and their contributions to institutional identity, see "Sponsoring Religious Communities," Loyola Marymount University website, accessed June 1, 2021, <https://mission.lmu.edu/aboutus/sponsoringreligiouscommunities/>. For more discussion of the principles that inform Catholic higher education generally and Loyola Marymount University specifically, see the articles contained in "Loyola Marymount University's President's Institute Collection," *Jesuit Higher Education: A Journal* 6, no. 2 (2017), <https://epublications.regis.edu/jhe/vol6/iss2/>.

⁴ "Our Mission," Loyola Marymount University website, accessed June 1, 2021, <https://mission.lmu.edu/mission/>.

⁵ This definition of *magis* is drawn from Barton Geger, S.J., "What *Magis* Really Means and Why It Matters," *Jesuit Higher Education: A Journal* 1, no. 2 (2012):15-31. <https://epublications.regis.edu/jhe/vol1/iss2/16>.

⁶ Society of Jesus, General Congregation 32 (1975), Decree 4, no. 2, https://jesuitportal.bc.edu/research/documents/1975_decre_e4gc32/.

⁷ "The Service of Faith and the Promotion of Justice," Loyola Marymount University website, accessed June 1, 2021, <https://mission.lmu.edu/mission/missionstatement/serviceoffaithandpromotionofjustice/>.

⁸ Adolfo Nicolás, S.J., "Depth, Universality, and Learned Ministry: Challenges to Jesuit Higher Education Today" (remarks for "Networking Jesuit Higher Education: Shaping the Future for a Humane, Just, Sustainable Globe," Mexico City, Mexico, April 23, 2010), 5, http://www.sjweb.info/documents/ansj/100423_Mexico%20City_Higher%20Education%20Today_ENG.pdf.

⁹ Peter-Hans Kolvenbach, S.J., "The Service of Faith and the Promotion of Justice in American Jesuit Higher Education" (keynote address at "Commitment to Justice in Jesuit Higher Education," Santa Clara University, October 6, 2000), http://www.sjweb.info/documents/phk/2000santa_clara_en.pdf.

¹⁰ Kolvenbach, "The Service of Faith," 2.

¹¹ Society of Jesus, General Congregation 34 (1995), Decree 26, no. 8, https://jesuitportal.bc.edu/research/documents/1995_decre_e26gc34/.

¹² Kolvenbach, "The Service of Faith," 6.

¹³ Kolvenbach, "The Service of Faith," 12.

¹⁴ Kolvenbach, "The Service of Faith," 11.

¹⁵ Kolvenbach, "The Service of Faith," 12.

¹⁶ Arturo Sosa, S.J., "The University as a Source of a Reconciled Life" (address to the World Meeting of Universities Entrusted to the Society of Jesus, University of Deusto, Spain, July 10, 2018), <http://iaju.deusto.es/wp-content/uploads/2018/07/The-university-as-a-source-of-a-reconciled-life-Arturo-Sosa.pdf>.

¹⁷ Sosa, "The University as a Source," 6.

¹⁸ Sosa, "The University as a Source," 7.

¹⁹ Sosa, "The University as a Source," 8.

²⁰ Kolvenbach, "The Service of Faith," 12.

²¹ Dean Brackley, S.J., "The Jesuit University in a Broken World" (keynote address at Loyola Marymount University Mission Week, Loyola Marymount University, Los Angeles, CA, January 25, 2005), 4, <https://mission.lmu.edu/media/missionandministry/documents/Brackley%20-%20The%20Jesuit%20University%20in%20a%20Broken%20World.pdf>.

²² Nicolás, "Depth, Universality, and Learned Ministry," 5.

²³ Stephen Privett, S.J., "Travel Abroad Is as Eye-Opening for Administrators as It Is for Students," *The Chronicle of Higher Education*, May 28, 2009, <https://www.chronicle.com/article/travel-abroad-is-as-eye-opening-for-administrators-as-it-is-for-students/>. Compare Privett here with Paolo Freire's concept of "conscientização" or "critical consciousness." See generally Paolo Freire, *Pedagogy of the Oppressed*, 50th anniversary ed. (New York, NY: Bloomsbury Academic, 2018).

²⁴ Elizabeth C. Reilly and Katherine Brown, "Seeing with New Eyes: Costa Rican Pilgrimage as Transformation," *Jesuit Higher Education: A Journal* 10, no. 2 (2021): 42-56.

²⁵ Kolvenbach, "The Service of Faith," 12.

²⁶ International Commission on the Apostolate of Jesuit Education, "Ignatian Pedagogy: A Practical Approach" (Rome, Italy: The Society of Jesus, 1993), http://www.sjweb.info/documents/education/pedagogy_en.pdf. For a briefer summary, see Sharon J. Korth, "Precis of

Ignatian Pedagogy: A Practical Approach,” in *The Jesuit Education Reader*, ed. George W. Traub, S.J. (Chicago, IL: Loyola Press, 2008), 280-284.

²⁷ Society of Jesus, General Congregation 34 (1995), Decree 26, no. 8.

²⁸ For a practitioner’s exploration of additional intersections between Ignatian spirituality and immersion experiences, see the accompanying article in this collection by Joseph Connelly, “A Long, Loving Look at the Real: An Experiential Ignatian Approach to Immersion,” *Jesuit Higher Education: A Journal* 10, no. 2 (2021): 95-109.