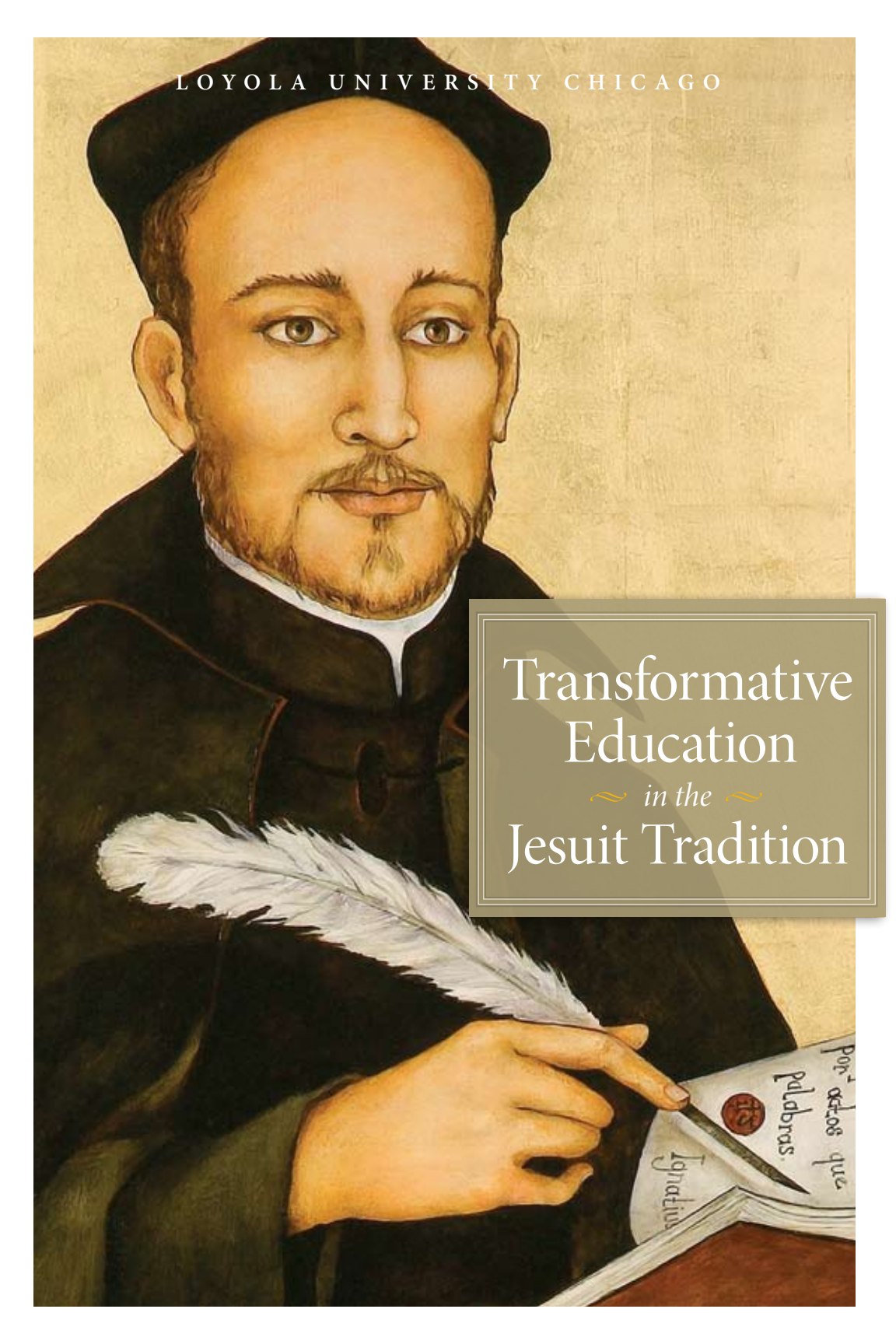


LOYOLA UNIVERSITY CHICAGO

A portrait of Ignatius of Loyola, the founder of the Society of Jesus. He is depicted from the chest up, wearing a black Jesuit habit with a white collar and a black cap. He has a light beard and mustache and is looking slightly to the right. He holds a white quill pen in his right hand, which is resting on an open book. The book's pages show handwritten text in Spanish, including "por actos que", "palabras.", and "Ignatius". A red circular seal is visible on the page. The background is a plain, light-colored wall.

Transformative
Education
in the
Jesuit Tradition

A Message from the President



THANK YOU FOR YOUR INTEREST in learning more about Loyola University Chicago. As the nation's largest Jesuit university, we offer a transformative education, guided by our strong religious identity and yet still welcoming of other traditions.

Here, students experience faith and reason working en tandem. It is through this conviction, that the same God is both the source and the goal of all our knowing, that we distinguish ourselves in the broad world of academe.

The Catholic members of our community see the fullest expression of this divine presence in the person of Jesus Christ. This same faith serves as the source for our deep respect and sincere appreciation for people of other backgrounds who seek to grow in faith as well as in knowledge.

In this way, we are set on preparing people to lead extraordinary lives, providing growth at every corner—from ignorance to understanding, from isolation to dialogue, from indifference to moral responsibility. This renewing sense of purpose, fed by knowledge in the service of humanity, helps guide our every action.

In the end, we hope to be seen as both a premier research university, where people come to better understand the world, as well as a sanctuary for self-reflection, where people come to better understand themselves.

I invite you to partner with us in living out this mission.

Sincerely,

A handwritten signature in black ink that reads "Michael J. Garanzini S.J." The signature is written in a cursive, flowing style.

REV. MICHAEL J. GARANZINI, S.J.
President, Loyola University Chicago

Transformative Education *in the* Jesuit Tradition

*We are Chicago's Jesuit, Catholic University—
a diverse community seeking God in all things and working
to expand knowledge in the service of humanity
through learning, justice, and faith.*

"Transformative Education in the Jesuit Tradition" was written by Father Daniel F. Hartnett, S.J.,
in coordination with a team of editors from Loyola University Chicago, February 2009.

ON THE COVER: *The Icon of St. Ignatius of Loyola* (partial view),
depicting the fiery Spaniard's familiar book lifted by the unseen Spirit, by Meltem Aktas

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AS A UNIVERSITY THAT IS JESUIT AND CATHOLIC, Loyola is guided by and seeks to articulate a living intellectual tradition. All of Loyola's undertakings—its teaching, research, and service—are infused with a conviction regarding the sacred character of all reality, the dignity of every human person, the mutually informing dynamic between faith and reason, and the responsibility to care for those who are suffering most in our world. And Loyola's Jesuit pedagogy is informed by the conviction that faith, knowledge, and the promotion of justice are intrinsically related: they are not three independent aspects of education that are merely juxtaposed, but rather they form a triad in which each is dynamically related and incomplete without the others. The University invites those of all faith traditions who share this outlook to join in pursuing its goals.

What is the two-fold intellectual tradition of Loyola?

This two-fold intellectual tradition encompasses a rich record of discursive knowledge—or *theoria*—developed by intellectuals across the centuries. It includes the creative word—or *poiesis*—of artists who have expressed their Catholic vision through architecture, painting, sculpture, poetry, music, and dance. It also involves the social action—or *praxis*—of prophets and activists who generously devoted their lives to making the world a home for all. The more one reflects on this rich tapestry, the clearer it becomes that this rich tradition is a very diverse and dynamic reality, nothing like an ancient family heirloom, to be kept in a safe-deposit box. Rather, the Jesuit and Catholic tradition is ever evolving in new and unexpected ways; we can all learn from it and all contribute to it. This tradition both elicits participation and engenders transformation.

REFLECTION

VICTOR HECKLER (BS '64, MA '67, PhD '70)

Board of Trustees

"Very early in my training as a clinical psychologist, I was one of a group of interns from several very prestigious universities. I discovered that I could hold my own with any of them. The high standards that are a hallmark of a Jesuit education—and that I strove to meet—gave me the competence, confidence, and empathy required to serve my clients."



Adapted to the Context of Today's World

A JESUIT EDUCATION seeks to address the world in which we actually live as well as the hopes and challenges of that world. Indeed, one can view the current situation in the world against a backdrop of a whole range of key desires, really, “hungers” of the contemporary world for wholeness and peace. These are hungers which life and learning have helped us to identify in ourselves as well as in our students, hungers that our kind of education hopes to stir and meet:

What are the five “hungers” we identify and choose to foster in our students?

- *A Hunger for Integrated Knowledge:* Students today appreciate having so much information at their fingertips, and yet, they long for a more robust formation that integrates their intellectual, affective and volitional capacities and helps them to appreciate how the varied subjects and disciplines fit together;
- *A Hunger for a Moral Compass:* Students today experience the limitation of a moral discourse that focuses almost exclusively on individual rights while almost ignoring the responsibilities we have to each other; not looking for recipes, our students display desire to acquire an ethical foundation and a method for moral discernment;
- *A Hunger for Civic Participation:* After years of experiencing a certain disconnection from the political process, young people today display a new strength of passion and level of commitment; there is a sense among them that they have found their voice as change agents, and now they long to participate more actively;
- *A Hunger for a Global Paradigm:* Having seen the limitations and the dangers of ethnocentrism, our students want to embrace a more cosmopolitan perspective; they see very clearly that each of us dwells in many communities, from the community of our birth to the community of the human family, and we have duties to all of them;
- *A Hunger for an Adult Spirituality:* Tired of the polarized debates between a lifeless secularism, on the one hand, and a dogmatic fundamentalism, on the other, our students long for a spirituality that sustains and empowers, one in which there is ample room for both faith and reason.

This educational mission of the University lies precisely in the study, debate, conversation, and discovery that help students identify these hungers, form their own assessment of them, and decide how they might address them for themselves and the world they seek to shape.

An Education that Empowers and Transforms

What are the marks of a true education?

AS ENGLISH WRITER G.K. Chesterton once said, “Every education teaches a philosophy of life, if not explicitly, then by suggestion, by implication, by atmosphere. If the different parts of that education do not cohere or connect with each other; if the educational process as a whole does not combine to convey a coherent view of life; if, in the end, it does not empower and transform, then, it is not education at all.” A transformative education is one in which the student is incrementally invited to engage life, to reflect upon it and, then, to be of service to our world.

STRATEGIC THEMES

- *Expanding Horizons and Deepening Knowledge:* The University is the steward of a long and deep tradition of learning and knowledge. It has a responsibility to this living tradition of which it is a part and whose continuing significance it fosters in ever-new ways. Students who come to Loyola can expect to be enriched and broadened by that tradition and, at the same time, be challenged by it to lead extraordinary lives that are relevant in new and different circumstances.
- *Self-Appropriation:* Beginning with an appreciation of one’s gifts and the progressive discerning of how best to use them in practical ways and diverse settings are both the starting place and the trajec-

REFLECTION

XAVIER CHEN (CLASS OF 2010)

*President of the Business Dean’s Advisory Council,
President of the Unified Student Government Association*

“While it is everyone’s goal to be happy in life, I also believe that in the process, it is everyone’s duty to contribute to the overall well-being of his or her surroundings and, ultimately, society. While this duty is universal, the method differs by individual. For me, that means improving our current education system to create future generations of leaders.”



tory of an educational process that we call self-appropriation. When students arrive at the University, they often have not yet fully identified their gifts and vocation. It often happens that their thoughts, actions, and choices are being dictated by convention or by mimetic group pressure. A transformative pedagogy is one that helps students name their gifts, formulate their convictions, and ultimately take full ownership of their own lives. A transformative education, then, is one that transforms students in order that they might transform the world.

- *Dialogue*: Students who come to Loyola can expect to be challenged to a kind of dialogue and diversity that is authentically transformative. At Loyola, diversity does not simply mean that all are welcome and can have a seat at the table. More than that, it means that those who have a seat at the table should be prepared to be changed and transformed by their encounter with each other and by the values that pervade Loyola's educational experience. A transformative pedagogy trains students for dialogue and conversation, providing a way to tackle the root of so many crises that face humanity today. It is also a way of bridging the divides of gender, race, ethnicity, and socioeconomic class.
- *Moral Responsibility*: There are clear moral dimensions to the economic, political, social, and environmental crises our world is currently facing. Many professionals—lawyers, bankers, accountants, politicians, academics, and the entire chain of intermediaries, including Church leaders—have failed to detect or deter the wrongdoing of our institutions; instead of exercising their moral duty, many chose the path of silence, convenience, and complicity. It is more important than ever that our students receive a strong foundation in moral discernment in order that they can act responsibly in all their relationships and pursue the common good.
- *Care for the Planet*: One of the main goals of a transformative education is learning to live in right relationship: right relationship with oneself, right relationship with others, right relationship with God, and right relationship with our environment. Each of these fundamental relationships requires sensitivity, understanding, and care. Since the ecological problems we are facing are related to the problem of consumerism, which devours the resources of the earth in an excessive and disordered manner, our aim must not only be theoretic-

cal clarity but also a more responsible lifestyle. The University has a decisive role to play in fostering new attitudes and new practices of good stewardship and peacemaking within the context of a global paradigm.

- *Faith and Justice:* The overriding purpose of the Society of Jesus, namely “the service of faith,” or its communication and deepening, must also include the promotion of justice, a goal shared with many religious traditions. So central to the mission of the Society was this union of faith and justice that it has become the integrating factor of all that Jesuits and their institutions undertake. But it is not enough simply to juxtapose these two terms; it is essential to hold the two together. Because, in the end, injustice is rooted in a spiritual problem and its solution requires a change of heart. More than ever, we face a world that has an even greater need for the faith that does justice.

IGNATIAN METHODOLOGY

*What are
the four
processes
of knowing?*

Transformative education is not simply a content; it is also a method designed to foster continual growth in the hearts, minds, and will of the students. This method bears no resemblance to an older approach that stressed dissemination where instructors merely relay or convey information. Rather, Ignatian pedagogy aims at assisting learners to undergo a series of internal transformations in how they go about understanding themselves vis-à-vis their own inclinations, passions, biases, and spontaneous reactions. Hence, the need arises to learn how to make one’s own internal operations more discerning.

The early Jesuits struggled to describe this transformative process in the *Ratio Studiorum* and, over the years, have done so in different ways. The accounts may vary, but there are certain constants in the Jesuit “way of proceeding.” A cognitional way of understanding this Ignatian methodology is to realize that the antidote to self-immersion is self-transcendence. And at least one way of proceeding out of the first condition and into the second is to become more attentive to the different operations one uses, though usually inadvertently, in coming to an answer to a question or to a choice.

In short, an Ignatian pedagogy is one in which the student is challenged to appropriate his or her own process of knowing. The first step in any process of knowing is experience, and the advice of Ignatius would

be to become attentive to what one is experiencing, either the experience going on in oneself or in the reality around one. The second step in this process of knowing involves reflecting back on one's experience and on what has been triggered by way of questions that emerged from such experience. The goal is always to grow in understanding about the questions one is seeking to answer. One is going to have to come to some conclusion about the matter being mulled, including a conclusion about whether an insight that came from one's understanding holds up under further scrutiny. The third step in this process of knowing is judgment: "yes, this is so" or "no, this is not so" or "I do not know yet what to think." Finally, the fourth step in the process of knowing seeks to determine what this judgment might call for by way of choice or action and commitment.

The value of sorting out the different moments in the process of knowing is that this makes self-knowledge and self-transcendence more likely. It also does justice to one's subjectivity while also making objectivity more likely. Another way of putting this is in the language of conversion. Ideally, there are different kinds of conversion latent in a greater advertence to these operations of consciousness: intellectual, moral, and religious. In the first of these, one lets oneself be informed by reality; in the second, one moves from acting on personal wants and satisfying one's own needs to acting on values and making responsible choices. Religious conversion consists in being moved in one's thinking and choosing by love. Any one of these three conversions or transformations can come first with the other two following.



REFLECTION

CLARA DINA HINOJOSA (MA '10)

Assistant director of Alumni Relations

"True to its promise of preparing people to lead extraordinary lives, I believe it is this institution's duty to further shape our graduates—at all points within the lifecycle of a Loyolan—into service-oriented world citizens rooted in the virtues of faith, hope, and love."

MEDIATIONS

Jesuit education is well known for its clarity in matters of “means” and “ends.” In great part, this insight flows directly from the Spiritual Exercises of St. Ignatius Loyola in which he begins with a clear presentation of the purpose for which all people are called into existence (“to praise, reverence, and serve God”) and then, based on that conviction, he explains how “all other things” are valuable in relation to how they foster or inhibit one’s essential purpose.

With this vision of transformative education before us, it is now imperative to reflect on the principal mediations for all this to occur. Many of the desired transformations happen in the classroom. But others take place in service-placements around the city, through co-curricular activities on campus, or in the library, chapel, or residence hall. The transformative moments and contexts will vary from student to student. What matters most is that students encounter within every component of the University community a spirit of transformation and a culture of responsibility.

Undergraduate Education

What are the various channels for internal and external transformation within the University?

Our CORE Curriculum: Within the perspective of an education that empowers and transforms, the CORE occupies a privileged place, providing the breadth of learning that is foundational for an undergraduate education in the Jesuit tradition. The CORE is a primary means whereby the major goals of our pedagogy are obtained. The aforementioned strategic themes and the student’s deepest desires must be addressed by the CORE curriculum.

If truly successful, the CORE should result in a radical transformation not only of the way a student sees him or herself but also in the way the student habitually perceives, thinks, and acts in the world. In order to accomplish this, the CORE must be more than a set of distribution requirements; it must be an integrated curriculum designed to produce ever deepening reflection and new habits of heart, mind and will. It should enable students to integrate faith with intellectual and cultural life. The CORE experience needs to be something consistently describable by all students rather than merely dependent on teachers, syllabi, etc.

The Majors: In the major, the student learns to explore, understand, imagine, and create within a particular context or field of study, developing the habits, disciplines, and skills that are needed for that area of human

endeavor. In the major, training in a particular intellectual discipline or practice is paramount. But the transformative concern which is at the forefront in the CORE is still present in the major, but now woven into that discipline. To assist with this, Loyola provides a variety of means: internships, service-learning, capstone courses, etc. These forms of experiential learning are properly organized from within each field or discipline in order to provide the appropriate degree of specificity; they are more likely to have a lasting impact to the extent that they are discipline-specific.

Graduate Education

Graduate and professional education are geared towards inculcating the mastery of specialized knowledge and skills through which a student who has already identified his or her vocation can attain the professional competence, leadership skills and sense of responsibility that are needed to make a significant impact in the world. While Jesuit universities began as undergraduate institutions, they later applied the spirit and methods of transformative education to graduate and professional education. Our graduate and professional schools are very discipline-specific, but they embody and employ the same Jesuit pedagogy, which is person-centered and society-centered, and which empowers and transforms. Students at this level are encouraged to refine and test their calling, and to reflect continually on the questions “for whom” and “for what” as they prepare for their careers. In their major projects or research, they are encouraged to ask: How will this work contribute to or impact the communities that it serves? How might it contribute to society and to the struggle for peace and justice?

Research

Loyola is committed to the personal transformation of its students and faculty as well as to the creation of a just social order. But real and lasting change is not achieved by direct action alone. Many of the problems facing our world will never be adequately addressed if we merely replicate former solutions. It is important that we caution our students, at both the undergraduate and graduate levels, about the excessive pragmatism that can often permeate the American culture. Our world needs longer-term solutions, not just quick fixes, and this requires careful, scholarly research. Research needs to be evaluated not with the short-

term lens of immediate efficacy but within a larger and more generous horizon that both enriches and transforms our lives as human beings and communities. Therefore, Loyola fosters the kind of research that really matters for making our world a home for all.

Furthermore, research at Loyola is informed by a characteristically Catholic confidence in the unity of truth; that is, the conviction that truths of reason are ultimately compatible with truths of faith. For this reason, intellectual inquiry at Loyola is animated not by a fear of error but by a love of truth and with a deep commitment to academic freedom.

At the same time, research at Loyola is informed by an on-going engagement with a living Catholic intellectual tradition that serves as a touchstone or point of reference. The point is not that researchers at Loyola need to be working on a topic that is identifiably Catholic, nor is the point that people doing research are under the obligation to agree with every element of that tradition. But faculty researchers should be willing and able to articulate how their work elaborates upon the Catholic tradition and how it contributes to the common good.

Increasingly evident to scholars and others today is the necessity of cross-disciplinary inquiry in the discovery of truth. Our institutes and Centers of Excellence offer a privileged place for interdisciplinary research, a space where faculty and students from different departments or schools can converge and collaborate. They represent the best in Jesuit education and provide an effective vehicle for the University, by means of its research, to play an active role in deepening our grasp of specific problems and in imagining alternatives.

REFLECTION

NANCY TUCHMAN

*Associate Provost for Research, Professor of Biology, and
Director of the Center for Urban Environmental Research & Policy*

"In conducting my research, I mentor multiple graduate and undergraduate students each year, and working one-on-one with them gives me the opportunity to teach them how to conduct science ethically and also how to teach about the social responsibility we all have to nature, to all forms of life, and to future generations."



Campus Culture

A significant portion of our transformative agenda is transmitted through the explicit curriculum, but much of a student's experience happens outside of the classroom. Certain units of the University, from Student Affairs to Mission and Ministry, concentrate precisely on the quality of life outside the classroom and on building a vibrant community on campus. This community is formed through clubs, athletics, service opportunities, retreats and often simply by taking advantage of our wonderful city together.

With the valuable help of faculty, staff, chaplains, and residence hall assistants, a community of shared preoccupations and aspirations is formed. Such a community is essential to transformative education because, in the end, there is very little that an individual can do alone. We need to learn to form friendships and to build alternative networks of belonging that are oriented toward the transformations we all desire. Therefore, on Loyola's campus, we strive to create a culture where students do not feel like isolated individuals but rather members of a community that encourages respectful discourse and debate, that celebrates hard work and accomplishments, and that promotes social justice and responsible freedom.

As a Jesuit and Catholic university, Loyola firmly believes that God's grace is at work in each of the major religious traditions, which is why we are pleased to serve as a home for all of the faiths. One of the many beautiful features of Loyola is that it is a place where a committed community can be formed among people from different religious and ethnic backgrounds. This is precisely the kind of community our world needs today: a community that can look beyond the specifics of its own tradition in order to learn, study, celebrate, and pray with all people of good will who are ready to rebuild and renew our world together.

In order to sustain this transformative community, Loyola will continue to create spaces on campus for purposeful living and learning. All buildings, including residence halls, classrooms, and student centers, as well as outdoor campus spaces, will be welcoming and conducive to study and collaborative learning, with a measure of a deep respect and care for the environment.

Concluding Reflection

A UNIVERSITY can be, and in many instances is, a mere composite of vastly different departments and conflicting perspectives. But a Jesuit, Catholic university hopes to move beyond these divisions into a vital interchange that constitutes an academic community of common question and purpose: What are we doing here for our students, our human community, and our world? What kind of contributions are we making with our research? How is our service making a difference in the world? And, in the final analysis, how are we individually finding God in all things? These are the questions we want to ponder and continue to answer during this next five-year period of our institutional existence.

Still, we know this much for sure: that Loyola, as an academic community, aims to:

- Educate in a manner that empowers our students to live moral lives in the world today, assuming responsibility for their own well-being and for that of their neighbor;
- Conduct research that sheds light on the major problems facing our suffering world today, providing wisdom and insight into possible avenues of solution; and
- Serve the city and beyond in order to build up the just and caring community.

In summary, Loyola challenges its students to move beyond their comfort zone, not only when initially entering the University but all throughout their experience here, in order to see more clearly where their own hungers and talents meet the urgent needs of our world. As Frederick Buechner says, “The place God calls us to is the place where our deep joy and the world’s deep hunger meet.”

Students who have completed their degree with us will not only have the skills appropriate to their training but also will be people of moral integrity, grounded in faith, and motivated to give back to society what they have generously received. They will be ready to face the enormous challenges of our times with faith, hope, and love: faith as a vital dimension of human life, hope as a realistic human stance toward the world, and love as the supreme mission of human life in this world. In short, they will be prepared to lead extraordinary lives.



Our Commitment to Excellence

Loyola's Plan: 2009–2015

In keeping with our mission and our desire to be an institution with a transformative spirit, Loyola University Chicago adopts the following three overarching goals for 2009–2015:

- ✦ Deliver the premier undergraduate educational experience in Chicago, characterized by a transformative educational experience in the Jesuit tradition.
- ✦ Deliver a high-quality professional education that is characterized by innovation, excellence, ethics, service, and leadership, strategically leveraging health care, law, and business as nationally ranked lead programs.
- ✦ Create an institutional culture devoted to public service and research, particularly in the areas of the life sciences and health care, ethics and social justice, and children and families, emphasizing interdisciplinary collaborations.

To accomplish these goals, our strategies include the following:

1. Deliver an undergraduate learning experience that embodies concretely the spirit and principles of the document "Transformative Education in the Jesuit Tradition," promoting development of the whole person through an integrated curricular and co-curricular program.
2. Recruit and retain a diverse faculty and staff who are committed to the principles of Jesuit education; who are excellent in teaching, mentoring, research, and service; and who are increasingly international in background and interest.
3. Continue the development of interdisciplinary Centers of Excellence and other research opportunities that promote the life sciences and health care, ethics and social justice, and children and families, and that advance the mission of the institution.
4. Raise the reputations of the graduate and professional schools to national and international prominence and ranking.
5. Create University environments on each campus that support our transformational educational objectives, including spaces that promote academic, social, and recreational interactions and activity.
6. Enhance and foster meaningful joint activities in teaching, research, and service that link the Medical Center and the lakeside campuses.



To read the complete plan online, visit LUC.edu/strategicplanning



Preparing people to lead extraordinary lives