

transferring to others more than half of the eleven establishments it held at mid-century. At present they have only two colleges and two secondary schools.

It is a very different story on other continents where the Society and its educational ministry is expanding.

With the independence of India in 1948, the Indian Jesuits took over responsibility for an educational system which has developed in full vigor as nowhere else in the world, in a variegated intercultural and interreligious context. India today holds first place in the whole Society in the number of educational centers and students, with twenty-six university colleges and other institutes of higher education, 149 colleges and primary schools, along with various academic networks serving the aboriginal inhabitants (tribals) and for the outcasts (dalits). The total number of students is around 228,000.

State subsidies, while never completely sufficient nor punctually delivered, allow the Indian Jesuits to provide an education that is relatively accessible to all. The challenge for them is how to combine a high level of academic and human quality and effective access to this education for the poor. And this has to take place in the framework of today's dominant globalization. The visible face of the Church and the Society in India is education.

In Indonesia the education numbers keep rising, with three secondary schools, three large professional technical schools and a Normal School for teachers (1955), which has become the Sanata Dharma University in Jogjakarta. The network of popular education. The Canisius Foundation, which earlier in the 1990s was reaching 40,000 students in 200 schools, is currently threatened with extinction due to the systematic deprivation of state support.

The Philippines too is witnessing an expansion of Jesuit education with five universities (Ateneos), eight large colleges and schools and a constant demand for more.

In Hong Kong and Macau, the colleges, hitherto supported by the state, look to China with hope and uncertainty. Jesuit education in Taiwan is doing all it can with scarce Jesuit personnel to meet the growing demand.

After World War II, Japan became an international mission and Jesuits from all over the world came to the aid of Sophia University. The new Elizabeth University of Music was founded in Hiroshima while the Society was operating four secondary school and a college for girls. The Society takes great pains in maintaining a high academic level in its universities and colleges so as to display clearly the values of their education in a milieu of advanced technical development and implacable competition. In Korea the Society was not involved in education until 1960, with the establishment of Sogang University in Seoul, which serves as the principal apostolic field of the Korean Jesuits.

In all the countries of Asia, one of the biggest challenges is the formation of teachers, whether Christian or not, in the Ignatian spiritual and pedagogical tradition.

Australia runs seven large colleges and four university colleges. The province systematically inculcates the "Ignatian Fundamental Insights" in the direction of its institutions.

In Africa and the Near East the Society carries on its educational work as a minority in a religious and cultural universe that is predominantly Muslim, with the exception of Lebanon, where there is a strong Jesuit presence in the university and scholarly world.

In Sub-Saharan Africa and Madagascar Jesuit education is growing slowly amidst endless difficulties which hinder development in the "ocean of misfortune" which the African continent has become in the second half of the century. The most significant educational effort is in the Democratic Republic of Congo with nine colleges and technical schools, which must contend with enormous problems. Next is Zimbabwe with eight colleges and technical schools and Madagascar with five.

Special mention should be made of Ethiopia, where the country's first university college was established by the French Canadian Jesuits in 1945. Also noteworthy is the Catholic Institute of Yaounde in Cameroun. This is the only Jesuit university properly so called in Africa. It was founded by the French Jesuits in 1991 to serve the region of West Africa. In the whole history of the Society, Jesuit education has never had to cope with such far-reaching changes and such great challenges as those with which it has coped in the second half of the 20th century.



ON THE THRESHOLD OF THE NEW MILLENIUM

The Ratio Studiorum and the Characteristics

The Jesuits of the sixteenth century succeeded in creating a uniform system of education with the help of an instrument that brought together projects, programs and methodology in a single humanistic concept of formation: the Ratio Studiorum, unmistakable stamp that distinguished the colleges of the Society of Jesus from Europe to the most remote lands of Asia or America. Their successors of the twentieth century at first thought to reconstruct the same unity built on the Ratio, until they soon realized that the task was impossible.

The merit of the twentieth century Jesuits lay in the fact that they provided a sense of unity to their educational work, not based on a common plan or method, but on a fundamental Ignatian inspiration. Of course that basic inspiration was implicit in the Ratio. But it had never been shown so clearly as in the twentieth century that the deepest *raison d'être* of the colleges and of all the educational works of the Society, that which gives them their sense of unity, is the vision of Ignatius of Loyola and the mission of the Society of Jesus.

In other words, the pedagogy of the Jesuits--or, rather, the education of the Jesuits--is based on the Spiritual Exercises of Ignatius of Loyola. Perhaps one of the achievements of the twentieth century Society, so shaken by the convulsions and crises it has been forced to endure, has been the rediscovery of the Exercises of Ignatius as the inspirational source of its works, educational and apostolic in general, rather than the formality of a predetermined pedagogical code.

The deepest meaning of the Society's educational work is understood in the light of the very life of Ignatius and of his spiritual experience. This was one of the favorite themes of Jeronimo Nadal, a contemporary of Ignatius who had the deepest insight into the spirit of the founder. The life of Ignatius is the point of departure for understanding the Society and its proper vocation. The rediscovery of the trajectory followed by Ignatius--the spiritual road



of the "pilgrim" in his Autobiography--has helped the Jesuits and the Society to understand itself and to come to terms with its mission.

Father Arrupe was the one who brought this new focus to our attention. In 1980 he summoned to Rome a small group of Jesuits and lay people to discuss a number of points about the colleges. The big question was how to bring the colleges to comply with the apostolic purposes of the Society of Jesus in the context of the new reality, and how to face the challenges of the future. The members of the group agreed that the indispensable condition for this purpose was fidelity of the colleges to their proper Jesuit heritage. It was a matter of reawakening the vision of Ignatius and applying it to education, making allowances for present circumstances. At the end of the meeting, Fr. Arrupe gave his famous allocution, "Our colleges, today and tomorrow", which was to signal a new epoch in the Society' educational ministry.

The public still sees schools and universities as symbols of Jesuit commitment to education, though these have changed considerably in aim and structure, and there are many novel ventures. But they all have a Jesuit family resemblance.

Out of this meeting arose the ICAJE (International Commission for the Jesuit Apostolate of Education), which met in 1982 to prepare a document which would capture the spirit which should animate a contemporary Jesuit college. After four years of meetings and consultations held all over the world, finally in 1986, the document "Characteristics of Education of the Society of Jesus" saw the light of day, promulgated by the new General, Fr. Peter-Hans Kolvenbach.

This document seeks to identify that which distinguishes an educational institution which wants to be called Jesuit. The Characteristics find it precisely in the vision of Ignatius, born of his own spiritual experience. It is found in the way Ignatius himself applied his vision to education and in the concrete manner in which this vision has developed and been applied in the course of history.

The impact of the Characteristics has been, and continues to be, extraordinary, not only for the Jesuit colleges, but also for other educational centers of Ignatian inspiration. Some 2,000



educational institutions all over the world lay claim to an inspiration that is Ignatian, if not necessarily Jesuit. This is not an idle distinction. The Characteristics have established a sense of identity and have certainly brought greater clarity to the being and work of Jesuit education than no other document since the Ratio. The Characteristics are absolutely not a new Ratio. And yet, they project a vision and a sense of purpose which far transcends the formality of the Ratio.

In 1993 the Secretariat for Jesuit Education published a new document, the Ignatian Pedagogical Paradigm. Practical proposals, whose purpose was to be a guide to applying the Characteristics to the concrete situation of the classroom, by means of pedagogical practice inspired by the experience of the Exercises of St. Ignatius.

Nowadays, all the colleges and universities of the Society, in their mission statements or descriptions of school philosophy, have taken up the basic principles of the Characteristics, applying them to the concrete situation. Fr. Kolvenbach, for his part, continues to inculcate the practical application of the Characteristics in his visits to colleges and universities everywhere. His address at Georgetown University (1989) remains a programmatic statement of intense actuality.

Challenges of the mission

In 1995 the Thirty-fourth General Congregation revisited the theme of the mission of the Society. The Congregation highlighted a number of themes which significantly touched upon education. One deals with the three dimensions of the mission in the modern world as three branches of a single trunk: faith, culture and interreligious dialogue. The education of the Society is determined to incorporate and appropriate these three dimensions, especially in a world subject to constantly growing globalization, in which the service of the faith is impossible to accomplish without promotion of justice. It desires to enter into and be part of the world's cultures and to be understanding of the religious experience of others.



Another document of the General Congregation dealt with collaboration with the laity in our mission. We have come a long way from the decrees of General Congregations of a century ago, which considered a majority of Jesuits in a Jesuit college as the ideal situation. To keep the schools going and to maintain their Jesuit, or Ignatian, identity with an ever diminishing number of Jesuits--or, simply, without Jesuits--is one of the greatest challenges of the mission.

The loyal collaboration of the laity with the Society and, vice versa, of the Society with the laity, with a view to the mission is the new demand with which the Society is challenging its apostolic works, especially education. The Thirty-fourth General Congregation endorsed what the practice of recent years had laboriously discovered: the necessity of sharing the spiritual heritage and pedagogy of the Society with lay people and the necessity of preparing lay people to take responsible positions in the schools of the Society.

The Society has adopted new governance structures in order to share power which had earlier rested exclusively with Jesuits, thus bringing about great participation of lay people. This state of affairs poses far-reaching question to our institutions, especially those of higher education. It would be self-contradictory for these new structures to end up diluting the identity of the schools, abandoning the Ignatian vision and the sense of mission proper to a Jesuit institution. The Thirty-fourth General Congregation firmly insisted on both the noun, "university", and the adjective, "Jesuit", as elements to be fully respected.

A special decree of the Congregation is dedicated to nonformal education (not institutionalized, popular) as completely in line with the Society's mission. In this way citizenship papers are granted to educational experiments which are finding ever wider acceptance, especially in the service of people most in need. These projects flourish alongside the traditional institutional forms. The apostolate of education is moving beyond the walls of the schoolroom.

The Congregation insists that the Society is an apostolic body and, as such, should work with an ever more consciously corporate sense. Working as part of the network is an urgent need nowadays and education is precisely the apostolic field where the Society is more clearly



engaged in the network. JEA in South Asia, EAOJEC and EAOJECCU in East Asia and Oceania, JSEA and AJCU in the United States, AUSJAL in Latin America, JECSE in Europe, ICAJE and ICJHE on the Education Secretariat level are a few indications of the network that is binding the schools of the Society ever more closely together.

The twentieth century has not been an easy time for the Jesuits. The education which the Society offers the world is a far cry from what it was 400 years ago--and from what it was 100 years ago. The effort of adapting to a reality always new, always changing, while remaining faithful to its own identity and to the spirit of Ignatius, has put its stamp on the Jesuit school. Social upheavals, persecutions, crises, scenery changes, trial and error, progress, setbacks have been milestones on its road through the past century.

Despite all the difficulties and failures, the vision and mission of Ignatius, in a totally different historical framework, remain vital forces in the Society's education today. The rediscovery and realization of this spirit has been the great achievement of the Jesuits of this century. Their educational work is, if anything, more Jesuit and more Ignatian, because they have found how to walk closer to the Lord, trusting--as did Ignatius the pilgrim--that by unsuspected paths the Lord of history is leading them.

There are fewer Jesuits today than yesterday, but there is an ever growing number of committed lay people who share the vision and the mission of Ignatius. With these new companions on the journey, they can face the future with hope. Along with Ignatius the pilgrim, Jesuit education will stay the course for "the help of souls" and "the greater service of God".

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