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What are the biggest challenges of Jesuit education and how does this translate into competitiveness?

Luis Ugalde

Universidad Católica Andrés Bello de Venezuela

The greatest challenge of Jesuit education is that rational and scientific training in each area has the complement of the human integral formation and also the elements of Christian faith: love and the experience of training, because in a civilization where the love is not real, but everything is market, the logic of power and business will be imposed, then the losers -80 percent of humanity- will not have place in the world.

Jesuit education has the challenge to be excellent in the scientific- rational training and at the same time have the elements to use this information in a humanitarian way. As Jesuits we have the challenge to say that in the university the values are present, while at the same time it we cultivate with emphasis the science and technology rational development.

Cabarrus Pellecer Carlos

University Rafael Landivar of Guatemala

Jesuit education, unlike that provided in other state or private universities, is concerned with three things at once: teaching training, research and a social and political projection. That does not have any other education system at any academic level.

Typical of Jesuit education is that one that pays attention to each student, wants to form them in values and to do that it has a great element that in the Ignatian language is to experience, because to learn something it has to experiment, in this way, to learn to apply the values they should live with the countervalues and take advantage of that.

It would not be competent in the materialistic categories, but it is competent to be more human than others, that's what we need at the level of social evolutive process, and especially at Christian level, being a Christian means to be profoundly and radically human.

Felipe Portocarrero Salazar

University of the Pacific from Peru

Training students who have a service vocation and not simply competent, but they also have the capacity to serve the country. They have to be very strong from a technical standpoint, but also with values and

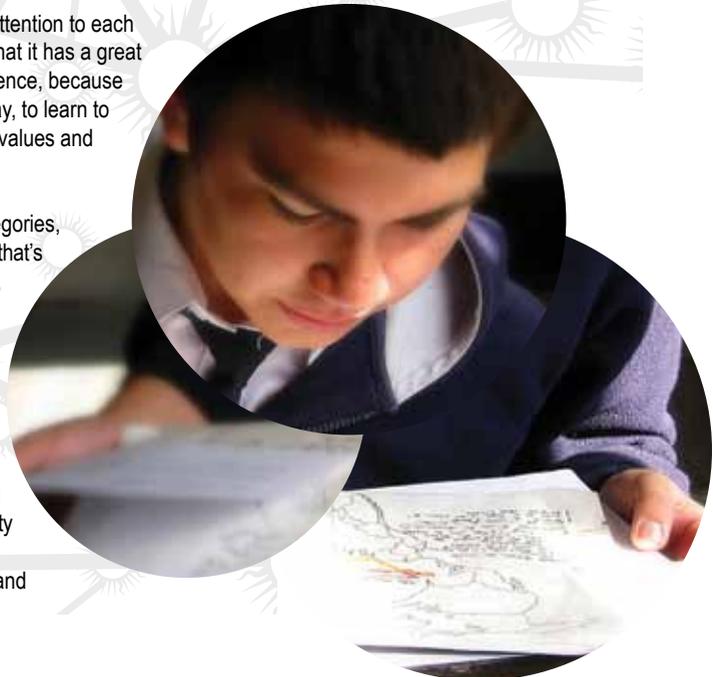
perspective about what they want to do to change their country and the world.

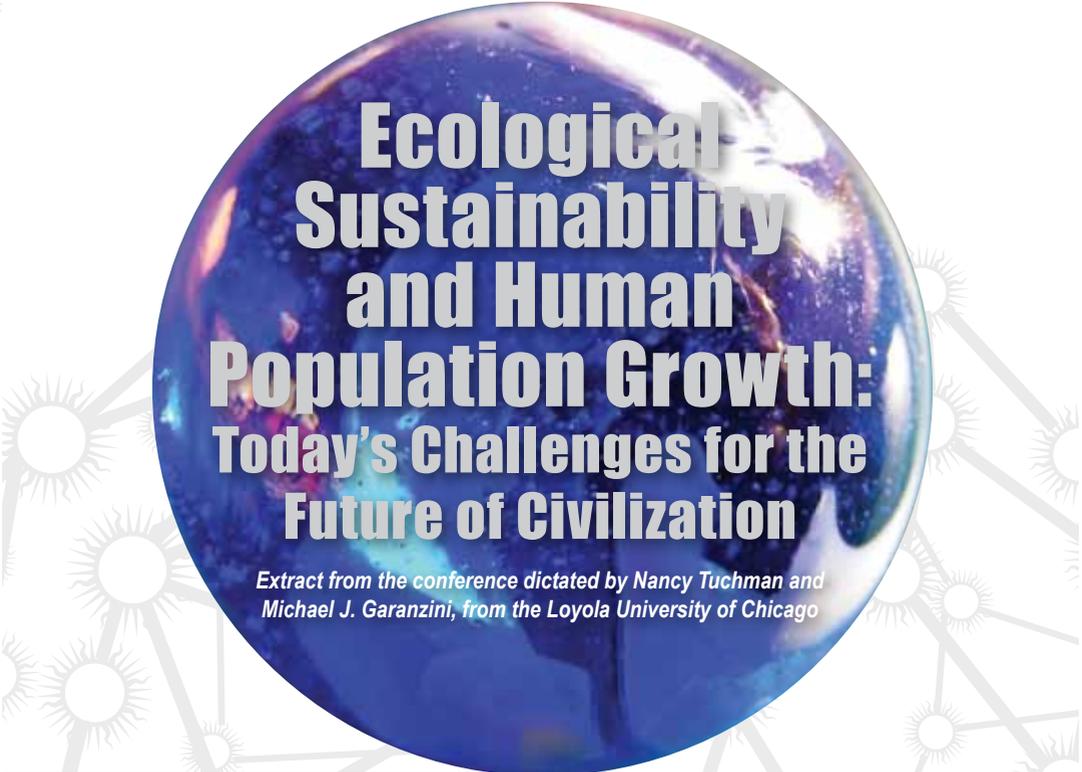
Villa Marco Corrales

Loyola University

The current definition of competitiveness usually attends to the technical part, which does not necessarily means an improvement in human development processes of the person or rights. Sometimes competitiveness is seen as who technically can do things better and that's not necessarily the best for everyone.

The Society and the Ignatian Vision always take attention all the circumstances surrounding the projects and try to make them as humanly possible. A professional person needs to be ethical and look out for the good of others, and that makes a difference in the world vision and what is seeking in such institutions.





Ecological Sustainability and Human Population Growth: Today's Challenges for the Future of Civilization

Extract from the conference dictated by Nancy Tuchman and Michael J. Garanzini, from the Loyola University of Chicago

The depletion and degradation of natural resources represents the tipping point for the earth's ability to sustain human life. Today the domain of man has transformed the Earth's surface with road networks, railways, cities, power lines, waterways, deforestation, etc.

This metamorphosis, combined with technological advances, has resulted in the depletion and degradation of natural resources of the world and, therefore, has reduced its ability to be habitable.

The discovery and development of products and services often have negative consequences not anticipated until to reach a state of crisis, such as global climate change, air and water pollution, and biodiversity loss.

Every day human beings strive for a better quality of life while natural resources are scarcer. If all humanity would like to have a quality of life comparable to the

average U.S. citizen, it would take 5.3 planets to sustain us.

The role of Jesuit universities is to educate, to transform and be an example to support ecological sustainability; therefore, we are now prepared to facilitate the development of environmental ethics and cultural change towards greater management of natural resources for future generations. Jesuit institutions can build ecological buildings, as well as develop programs to educate girls in developing countries by providing the necessary tools to work and resulting in their decision to have smaller families.

These tactics, along with a wave of innovations in clean energy technology would provide us a systematic approach to change the course of our world and avoid large-scale global destabilization.

The Jesuit University as a new human project

Fernando Montes Matte

Rector of the Universidad Alberto Hurtado, Chile

Extract from their participation in the Conference in Networking Jesuit higher education for a globalized world



The Society of Jesus is born in a change of era. Is in its charisma to face and assume a new culture. It assumed the Renaissance with its classical culture as a way to evangelize. This meant accept the cultures, and at the same time have a more integral concept of evangelization. The Civilization of the Renaissance has been exhausted and the task of our universities is to propose a new humanism. By taking globalization as an irreversible fact we have to have a critical and purposeful eye.

Culture is key to understand the human behavior. To understand human beings we must understand the culture that guides them to set up his soul, which gives the way of speech and the parameter that order their life. That culture is imposed as obvious in

the society. Understand the culture suppose to understand the values and especially the grounds on which they are based. In a change of era is often what really changed is that from which those values extracts their appeal, its reason to be, its strength and coherence. Why do they cost? Why it is good to respect them? You have to establish the values to accept and understand them.

Rethink Humanism is the task of the university, to form men and women well informed in these ideals, creators of a new world. This should mark our research and all our pedagogy. Our universities, located throughout the earth cannot allow globalization, managed by an extreme economic liberalism, sow inhumanity, inequality, loneliness and tears.

The position of San Ignacio de Loyola was to use properly all the tools oriented to the goal. That is to complement and enrich those points where there are mistakes. If we want survive we have to rediscover, focus and manage our founding charisma, helping to reestablish humanism. It was not a day duty and no work of few days. Few institutions have as many chances as we have to make this a lasting contribution to humanity.

Echoes of the speech of Father General Adolfo Nicolás to the chancellors

Listen and learn

Father Adolfo Nicolás Pachón, Superior General of the Society of Jesus, gave the lecture: "Depth of thought, universality and campus ministry: current challenges of Jesuit higher education, on the second day of the meeting of the rectors of the global network Jesuit universities in the Universidad Iberoamericana in Mexico City.

At the beginning of his speech, a reflection as the Ignatian mode rather than an extensive study, Father Adolfo Nicolás expressed his emphasis to be increasingly eager to listen and learn more rather than speaking from the distant and mythical heights of his residence in Borgo Santo Spirito in Rome.

In this respect, proposed to the community of rectors three points representing the challenges of globalization in Jesuit higher education: to promote thought and imagination, rediscover and implement the new global conditions of the Jesuit education universality, and to renovate the commitment of the Society of Jesus with the university ministry.

En este sentido, propuso a la comunidad de rectores tres puntos que representan los retos de la globalización a la educación superior jesuita: promover el pensamiento y la imaginación, redescubrir e implementar en las nuevas condiciones mundiales la universalidad de la educación universitaria jesuita y renovar el compromiso de la Compañía de Jesús con el ministerio universitario.

The superficiality that mutilates the thought

The Father General reported that a negative effect of globalization is the superficiality, due to immediate access to endless information. Qualified that its observation is not an affront to information technology or communications, that has lavish too many benefits and countless contributions to the XXI century humanity.

However, we have all experienced what he called "the globalization of the superficiality" and its deep traces in the thousands of young people entrusted to our educational institutions.

"When you have access to as much information as quickly and easily when you can express and publish the reactions so immediately, when the last column of the New York Times or El País, or a new video, can rapidly spread unusually to everyone in the middle of the world, then the process of critical thinking really reaches into short circuit."

On that purpose of that, he remembered that when he was a provincial, one group of professors from the University of Sofia said him that the Internet is wonderful because of the amount of information that you get quick and easy, but since that time the people spent less time reading, thinking and discerning. If this happens to teachers, what about students?

"My concern is that new technologies along with their anti-values such as moral relativism and consumerism are

the ones who shape the inner worlds of young people who are educated by us, and thus truncates to flourish as human persons and their answers to a world in need of spirituality, intellectuality and morality."

Father Adolfo Nicolás noted that this superficiality detonates the reign of fundamentalism and religious fanaticism, in addition to preclude compassion for the suffering of others, losing the opportunity to engage with reality. So much so that "a U.S. professor told me that he prefer to have among his students a convinced communist, a convinced atheist or a convinced Muslim, instead





of young people without conviction, for whom all give the same because they do not care philosophy or anything that leads them to the discussion or learning situations. “

The depth of thought and imagination as antidotes

Of the above he said that the challenge to the Jesuit universities is to promote new forms of critical thinking and imagination, distinctive marks of Ignatian education since its beginning. In fact, “the author of a study on education said that San Ignacio supported and wanted an education based on the classic, because the classics teach and train the imagination.”

Jesuit education includes and integrates the intellectual rigor with reflection about the experience of reality along with the creative imagination to work in the direction of building a more humane, just, sustainable, and that includes the fractured world of the poor.

The Father General, has spoken to the presidents with the question about how many students from Jesuit universities leave them with professional competence and the experience of having in any way that depth of commitment to reality. Also, what can be done to Jesuits as educators to not populate the world of illustrated superficialities.

In this sense, he referred to the educational work of students should be evaluated by criteria such as performance and ask if they cooperate with us when we engage in the defense of

the faith and the promotion of justice or when we have conflicts with governments and that can produce a decline of its economic benefits students.

Universalize the university sector and turn in to ministry

At this point the father Alfonso Nicolás Jesuits recognized that universities have not taken enough advantage of all opportunities offered by the globalized world in relation to work together from different institutions but have to face from the operational implementation of the international networks universal common issues: public education, human rights, peace, reconciliation, environmental protection, and interreligious dialogue.

He insisted that the universities of the Society of Jesus must find more creative ways to share the fruits of research centers with the excluded. So he invited them to renew their commitment to the Jesuit tradition, where the academic ministry is mediator between faith and culture. This passage out to secularism and fundamentalism through dialogue between these two areas, a service that has been highlight of the educational work of the Jesuits.

Universal Human Rights and local vindications

Luis Arriaga Valenzuela

Human Rights Center Headmaster Miguel Agustín Pro Juárez

Extract of his participation in the second day of work of Shaping the future

The speech of the human rights occupy, actually, a relevant place in the proclamations of the politic actors of numerous entities intergovernmental and of civil organizations dedicated to its own defense and promotion. There are significant steps throw the construction of mechanisms every time more efficient to guarantee them in the diverse regions of the world and require its respect.

This speech raises that those rights have universal scope. However, to be really an efficient instrument and of vindication of the human dignity to the scope of the most poor is necessarily to be appropriated in the context of the local demands.

The Universal Declaration, without forgetting the political moves that make its origin, was born also an ethical feeling, was a reaction of the humanity in front of the pain caused of the war. This clamor is the same that is present in the option of many people dedicated today to the defense and promotion of the human rights.

Only the attention on this clamor previous to all the action could liberate us of giving origin to new oppressions in the name of the human rights. These, without doubt, have a theory that supports and constitute a doctrinal body. However, the option for the human rights does not arise from these specific instruments but from a listened clamor and sense as own. Before any action, there is a compassionate listen

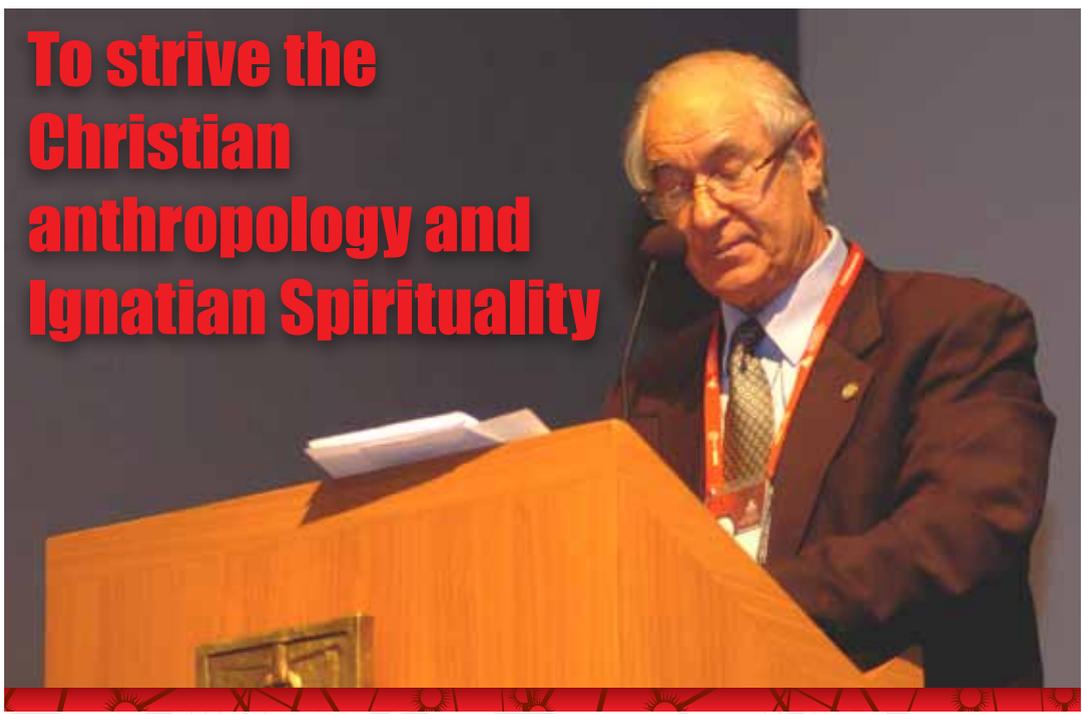
of what the victims express: its pain, indignation and hope.

One way to avoid the wrong way will be not to part the theory or the interest of taking the necessarily changes, but from the experience of pain from the other, from the other, feeling as an own pain. One time attended this scream and experimented as own, it is probably that the answer will be lasting and will keep on fidelity.

Listen to this clamor and answer to it, is, maybe, another way to avoid loosing us from a diffuse universalism. Make from de human rights an instrument of fight, in other words, recover the emancipate nature, implies to make them nature ways of answers against the suffering of the victims. At the same time, Could be something more than the clamor of liberty and justice?



To strive the Christian anthropology and Ignatian Spirituality



Jesuit universities in Latin America and the Caribbean are called upon to assert their Christian and Ignatian anthropology, to contribute to “order the tendencies” of instrumental and technological rationality, economic and the power of the state, and put at the service of humanity, especially the poor and the excluded of today.

It was the central idea of Father Luis Ugalde, S. J., Rector of the Universidad Católica Andrés Bello de Venezuela, in his conference “Jesuit University in Latin America and the Caribbean” during the second day of the Jesuits meeting.

With Basque identity but Venezuelan because he came very young to the homeland of Bolívar, during the dictatorship of General Marcos Pérez Jiménez, the Rector Luis Ugalde explained that the history of Jesuit universities in the continent was

developed in the forced framework of anthropology rationalist vision of the Age of Enlightenment, who professed the adequacy of modern reason and individualism to achieve full human development, and where incompatible the relationship between reason and justice with the Christian faith.

However, he noted that instrumental reason left to their free will, and divorced from the Christian faith, is true that brought the world the great industrial and technological advances, but also led the world wars, the mass extermination of human beings and the relativization of human existence and meaning.

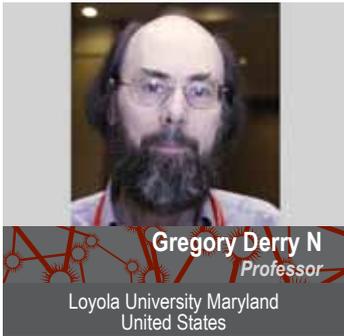
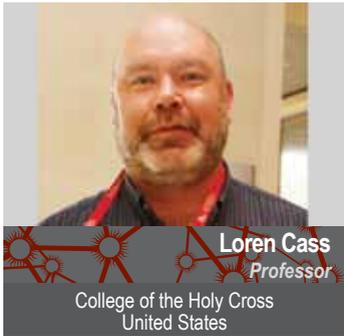
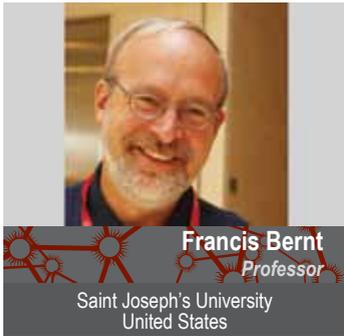
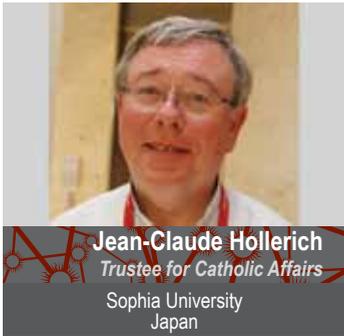
Therefore, “it is not sufficient intrinsic rationality as science, technique, economy and political power so that they can be used for human purposes. It is necessary that the human will and freedom to decide on their use for

humans and the common good. And this decision may be taken only from an ethical position of solidarity and not from the utilitarian rationality”. There the need of Christian anthropology and spirituality at the university.

In Latin America and the Caribbean the reality is relevant, the mass poverty and the contrasts between rich and poor and where the universality rationalist model does not help to solve the problem.

Therefore, Jesuit university in Latin America and the Caribbean means to be operational that Christian anthropology and Ignatian pedagogy to help “clean up the tendencies” and “self-interest” to be united and to build the institutions that serve life and not just the interests of domination and profit of the most powerful.





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Universidad Iberoamericana
Ciudad de México
www.uia.mx
Prol. Paseo de la Reforma 880
Lomas de Santa Fe, 01219
México D.F.

We appreciate the enthusiasm and collaboration of Ana Paula, Andrés, Antonio, Carmen, David, Genaro Haro, Genaro Martínez, Jorge and María students of the program Building Bridges in the development and distribution of this newsletter *Shaping the Future*.



People with different intellectual capacities want to assume the roles common to young adults wishing to prepare to become independent and productive, expect more of their future and themselves. With his presence at the Ibero we built and commit ourselves with the shaping of an inclusive culture.

"I am delighted to support this important event, supporting as possible, be with the football team at the University, be with the best teachers of the Ibero"

Jorge

"I could help people who did not speak Spanish, I spoke to them in English and in French."

David

"... It's a great honor for us to participate in an international event. I liked to help visitors and use my English a little, to give them the news brochure. But what I liked most was being able to give it to the Rector of the Ibero. I want to thank the Universidad Iberoamericana for trusting us in the Building Bridges team and hopefully we continue participating"

Carmen

The students of Building Bridges participated in the shooting, forming the newsletter, distribution of informational materials and gladly attended inquiries from visitors.

