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Jesuit Educational Quarterly

THE JESUIT
AND
INTERNATIONAL EDUCATION

Volume 32, Number 4

March 1970

(FOR PRIVATE CIRCULATION)

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JESUIT EDUCATIONAL QUARTERLY

NOTICE

Publication of the JESUIT EDUCATIONAL QUARTERLY will cease with this issue. During the coming academic year, 1970-71, while plans for the restructuring of the JEA are being implemented, a study will be made of the advisability of resuming publication at a later date. Meanwhile, the present editors, in bowing out, wish to express sincere gratitude to the many who have contributed to the success of the QUARTERLY over the past thirty-two years—to former editors, contributors, subscribers, fellow workers and friends. We have enjoyed working with and for you!

The Jesuit and International Education

PHILIP S. LAND, S.J.

The plea of this piece is for a fresh look at Jesuit commitment to international education. For today's Jesuit thinking, far from being commitment to world outlook, seems to be—among those experiencing any compulsion to new involvement—a narrowing in onto the local community and the inner city.

No Jesuit will fail to applaud this. America needs it. The Church needs it. The Order itself from the evidence of three Province plans feels a strong call to engage more of its resources here.

Nevertheless, the day Neil Armstrong put his spaceship down on Tranquility Bay to the awe of a billion moonwatchers he shrank our globe to the dimensions of a planetary village. Even the shots of earth produced by the astronauts' camera disclosed the shocking truth that—at least from that point of view—we are a pinpoint. As we crowd more and more that pinpoint, the shockingly clear conclusion of a not-too-distant future will be that we had better learn how to live elbow to elbow in this planetary neighborhood. What days before Armstrong's moonshot was only a dimly realized interdependence of mankind became stark, unmistakable reality. The sharing together of this human venture on television was only a dramatic sign of the times.

But the planetary shrinking preceded the arrival of our spaceship on the lunar surface. Communications and transportation have put the peoples of the world in instant contact. As this has gone on, our interests and concerns have widened. Economics moves us in the same direction. A whisper of recession in the USA can still produce a roaring depression over the world. World supplies and demand for raw materials and foods tie us inextricably, as do all other international exchanges of men, money and manufactured goods. The international or multi-national corporation—and America's sprawling oligarchies dominate in this field—spread over all the continents with a fine indifference for national loyalties. Demographic factors, too, are shrinking our world—awesomely in the not-too-distant future. Apart from future concern for human space, population pressure even now presents us with problems shared by the world as one.

A new ecology takes seriously the need to create a model for this world agglomerate; for only by seeing the world anew can we ever face and solve the many problems of planetary dimension. If there

were nothing else forcing such new thinking on inter-relationships, there is the accelerating speed at which pollution from human waste is changing our environmental ecology. This is so threatening to environmental balance that three recent blue-banner commissions have called for a world congress to dramatize the situation.

All these factors (and I have not mentioned war!) compel me to plead with my fellow Jesuits to take seriously the apostolate of international education. But, to get back to my opening words, how can we do this at the very moment that other new apostolates are beckoning while manpower is decreasing? When the best spirits in the Society are wrestling with values in change in their home communities, with the viability of middle class America, with the explosive issues of Black America's challenge and white American youth's questioning of education—where, I have to ask, will come the men to face the challenge of world issues?

Technologically, economically, culturally and demographically the world has become one. Yet we are totally unprepared to live in this world where we rub elbows.

But the world has become one in still another way. This is the pressure the poor nations are exerting on the rich to cut them in on the deal of development. If they do not want to share the effluence and other ills of affluence, they demand some halt to the growing gap between rich and poor. No society can live so divided. Neither (we shall one day learn) can the society of nations.

Yet the fact of the rich growing richer at a rate that makes it hard for the poorer to keep from falling farther behind is reality. The 8% of the people who inhabit the North Atlantic possess some 80% of the world's resources. Two-thirds of the world live below the poverty line—many millions in famine, misery, and joblessness.

That world development must be a joint enterprise of the entire human family is the central message of *Populorum Progressio*. Such a project calls for a vast program of education on the part of all the developed nations and the undeveloped. The rich countries of the "north" must be educated to understand the extent to which we can be—and are—an obstacle to the development of the poorer nations through our investment policies, our trade, our markets and even, at times, our aid.

As the poor nations of the world balance their chances for development, they feel forced to discount them. Athwart them (on their reading) lies the moral undevelopment of the rich West.

If the problems of world order are about as grave as I believe,

and if the project of human development as imperative as I here report it, the question arises of what contribution Jesuit education is making to the resolving of issues of such paramount importance.

At the least, we should be able to hope that our education is not a deleterious influence. I have this in mind. Widely over the world our Western and American idea of development is being challenged. For us it has—until recently—meant something measurable in terms of annual growth of Gross National Product; achieved mainly through economic means. It led, hopefully, to a society of high consumption. Its ideal instruments were free enterprise and a world division of labor based on the play of forces of free trade. It could be measured by increase of inputs of capital, technology, manpower and “functional” education.

But all this is now being questioned. Africans, Asians and Latin Americans challenge it. But so do representatives of Europe and North America. The point is that the world—indeed the world—is in search of a more satisfactory model of development—for all the world. And in this model quality of life will predominate over quantity. Here we are forced to ask what model our educational system supports. What, indeed, do we mean by development? Do we know who are the developed and the un-developed? Are the materially poor countries less developed than the rich?

What is of interest here is how, increasingly, experts in development show less interest in economic inputs and outputs and more in the values that emerge in the development process. The Secretary-General of the United Nations, U Thant, exemplifies this growing interest. In an audience given by Pope Paul VI on April 28, 1969 to the chiefs of the U.N. family, Mr. U Thant, speaking to the Holy Father in the name of the U.N., said, “All too often the public at large and at times even specialists and technicians, tend to lose sight of the ultimate objective of economic development. This, we must constantly remind ourselves, can only be the social and spiritual uplifting of man. Social improvement accompanied by parallel intellectual and spiritual refinement”. This concern of U Thant for what Paul VI calls integral human development is shared widely in U.N. agencies today. That agency most intimately associated with education, UNESCO, plans this year (which marks the inauguration of the Second Development Decade) to dedicate its resources to a world-wide cooperation in studying values in development. Among its projects will be a top-level symposium on education and development. The topics proposed by Mr. Maheu, Secretary-

General of UNESCO, are the following:

What types of men have the main educational systems produced?

What are the values on which their educational systems have been built?

How relevant are these values and aspirations to the contemporary world and to the future development of mankind?

In still other ways, some of which will be mentioned below, UNESCO will promote education for international understanding, world view, and world development.

At least one initial response to Mr. Maheu's invitation has been made by Catholics. This comes from the International Federation of Catholic Universities (IFCU). At its meeting in Kinshasha in September 1968, IFCU called upon Catholic universities to "serve the whole of society by consecrating in a christian perspective a special attention first to the needs of the developing nations and secondly to the new world civilization that is beginning to emerge".

IFCU proposes to study at its next meeting to be held in Quebec "the specific contribution of the Catholic University toward development, especially for the intellectual, spiritual and social transformation of its students toward their share in this task".

At this point we have arrived at our question, what must be the response of Jesuit schools to these diverse invitations? Given our many other commitments, it goes without saying that our response must be within the limits of our resources. But even thus limited we can do much more. We can, without adding courses, strengthen world outlook and world commitment.

World commitment? But this is a value! And a lot of Jesuits do not believe that we should educate to values—at least not in courses that look at life through the behavioral sciences. This is no place to enter into a question of scientific method. But it seems to me regrettable if Jesuits educating through the social sciences believe that they must not at the same time inculcate a sense of value and direction. Certainly this Jesuit shrinking from values comes at the moment when a bewildered world (and that includes its leaders) are looking for value-education.

What must be aimed at is education of the *whole school* as a *universum*—faculty, students, and the university's outside constituency. First, the faculty, for they are the school's educators. Once educated to thinking in terms of a world view and committed to this, they can become a powerful force to change the campus.

In the second place the students—the entire student body. We cannot, as said, leave international education to those only majoring in international relations.

There is some evidence that students have a world understanding far in advance of their teachers. The latter, frequently absorbed in specializations and advancement within their field, often badly educated in international understanding, sometimes support the worst of our national prejudices and national interests. They accept and they repeat the prevailing myths about the world beyond our shores.

Thirdly this education should extend to the school's outside constituency. It should include the alumni, the public with whom we have contact, our benefactors—and the whole Church. To educate this constituency must be taken by serious educators as a real challenge.

We are, all of us, all too aware that some of our most loyal supporters are among the least enlightened citizens of the community when it comes to social justice, especially in the sphere of world affairs. Often they would like to exact from us support for their prejudices, for their narrow definition of U. S. interests, and for their confidence that when we fight for these the rest of the world is somehow benefitted.

Many ask unconditional support of free enterprise. No question may be raised about the net social benefit of foreign investment in Latin America. Talk of alternatives modifying capitalism and democracy are not tolerated. We are asked to endorse their persuasion that America has a God-given vocation to lead the rest of the world by her example and benign use of power.

Now, these friends are not beyond re-education. Many signs point to this. One is the shock Vietnam has given to verities held so unchallengably only months ago. The challenge to us as educators is to be a more vigorous force in the community toward reshaping attitudes.¹

But if we must educate in general toward world understanding, we have still another role to play. This is the more particular one of helping to understand development. That there is a problem of definition here is clear. This is why UNESCO proposes the seminar mentioned earlier to help discover what kind of society we want tomorrow.

In this task the secularist should be able to expect from the Catholic school a radical and prophetic criticism of models of

development currently dominating the world, those principally of the industrialized economies, capitalist or soviet. Besides this radical criticism (which does not necessarily mean complete rejection) one should be able to hope that the Catholic schools could go further. That is that, drawing upon the World of God, they could provide minimal criteria for authentic human development. In a word, in cooperation with other christians and all men of good will, they ought to be able to provide meaning and direction for world development.

Surely this is nothing less than the call Paul VI gives us in his Encyclical. Development will mean nothing less than education of the whole man and of all men. As such, it is a project for the world as a whole. It surely would be regrettable if our education failed to give our students some sense of this vast project of the human race.

But it is not enough just to have a world understanding and to know what world development means. We and our students must be committed to this human project. This means commitment to seeking mutuality of interests and convergence of interests at international levels. It means commitment to international justice and charity toward all men. It means that we must believe that God intends the resources of the world to be fairly shared among all. It will mean that we treat seriously the charge of the poor nations that often the main obstacle to their development is domination by the richer nations. We should, therefore, be sensitive to their demand, for liberation in the name of development. Our students should be taught in campus activities to approach international debate on the complex issues that development raises—and to do it in a spirit of reconciliation.

PART II

Some educators may object that programs of education for world understanding and development strain too severely limited resources. UNESCO faced this objection about 25 years ago when it began to urge upon universities more concern for the international dimension. After experimenting, it is now of the opinion that such programs do not require introduction of new courses into the curriculum.

It would be worth our while to consult the experience of the 600 schools which now in 57 countries participate in UNESCO's "Associated Schools" project. Teachers are provided with manuals,

syllabi, audio-visual materials and the like. They are shown how to teach development by beginning with a particular problem. They are shown how they could make use of the Declaration of the Rights of Man as a basis for studying what the world situation actually is with respect to man's rights to exist, to a decent standard of living, to a job, and so forth.

For those school administrators who would be interested in introducing different course offerings with a larger international content, there are a number of sources of materials that might be consulted. One such is the series "Strategy for World Order" produced by the World Law Fund, a project of the Institute for International Order. These materials are presently being tested in a number of colleges and high schools. Another is the Center for War/Peace Studies, New York.

One approach particularly commendable is that of *cultural interchange*. What is sought here is not only to learn about another culture but to learn from it. That white Americans have recently learned a great deal from such interchange with their own black culture is widely acknowledged. But much more is possible. We have virtually neglected Latin America. It would be a great gain if no more were achieved than that the issues raised in such intercultural exchange would force us to ask new questions about ourselves.

For such inter-cultural education it is not necessary to adopt new courses. It can be achieved through existing courses on economics of development, society and development, social change, social processes, through a course on history or literature.

There are still other programs that may not over-burden the curriculum. These are so well known that we need only mention them briefly.

1. *The Junior-Year Abroad*: While the Junior-Year Abroad can turn out to be no more than a grand tour, rightly planned it can serve as a good introduction to a new culture, even a year spent in Europe.

2. *Friendship programs like "Amigos Unidos."* In these, as in the Peace Corp and PAVLA, what the young American visitor brings home is perhaps more important than what he leaves behind. So far as he does accomplish something useful, that contribution may be giving himself rather than building chicken-coops.

3. *The presence of foreign students on campus*. These students provide opportunity for vitally important cultural dialog. Skillfully

handled in a spirit of reconciliation such dialog can provide an important component of the integral process of learning to live together.

4. *There are still other ways of better using resources for improving international understanding.* Students returning from their year abroad should serve as a resource. Their experience can be fed systematically into the rest of the college community. These students should be a focal point for the above-mentioned dialog with foreign students. Teachers accompanying students abroad are a similar resource. Upon return, these teachers should interest qualified local people in participating in campus programs on development and world view.

Other resources available are schools, colleges and universities of the vicinity. So also are local newsmen and experts working with international corporations.

So far as local community education is concerned various methods are available. Seminars, workshops, a day on world development, and the like. Many such programs have been experimented with and enjoyed considerable success. All the resources just mentioned can serve here too.

Nor should one overlook education of bishops, priests, religious brothers and sisters. All these must be awakened to a stronger sense of responsibility for understanding better the world and cooperating more towards its development. One experiment in this line deserves mention. In the spring, St. Louis University cooperated with the USCC's division World Justice and Peace in a one-day program for the clergy. A similar program for bishops with the same sponsorship is under study.

That we learn by doing is a truism with important application here. Programs should be devised to provide for students an opportunity to do something toward resolving the problem of development. Thus, Canadian students have given impressive expression to their commitment to world development through marches for the world's poor throughout Canada. In scores of Canadian towns the Freedom-From-Hunger Campaign has been on the march. Local citizens and local stores pledged money for each mile marched. Considerable sums were thus realized. What was most important, however, was the educative influence these marches had upon the whole of Canada. Similar student activities have proved successful in various parts of Europe.

Education for Leadership

If we profess to educate for leadership for tomorrow's world we must recognize that this will require men with new ideas and not just more men in yesterday's mold. America is turning out far more than its share of technicians and professional experts in the fields of development. What we are not yet doing is to produce the men of new ideas. Doing so would not mean abandoning specialized training in agronomy, public finance, languages, international relations and the like. What it would mean is, once again, adding *a new dimension* to our education. We need agronomists committed to a world view. We need men in the State Department possessing a more integral idea of human development. We need experts in international finance capable of looking at U. S. foreign investment from the view point of host countries.

That our schools could be equipped to provide such education seems surely clear from all we have said.

Research Projects in Cultural Interchange and Development

Let us turn from educational programs to opportunities of doing something about the international dimension also in research programs. Without attempting to explore exhaustively the possibilities, we can suggest a few that seem well within our resources. We Jesuits possess one resource which other educators are astonished to see us use so little. This is our world network of colleges and universities. This multi-national, multi-cultural research resource could be used to produce impressive results. Among the topics they might be put to work on are the following:

A cross-cultural study of religion and change. (Alternatively, this might take the form of an inter-cultural study of religion and development.) There are many yet unexplored questions as to what cultures and what religions produce change in desirable directions. We need better answers to the question whether certain cultures—and not others—certain religions and not others—produce change in desired directions. The same goes for ideology. The world over, men are moved by ideologies. Our universities are in a strategic position to test the play of world ideologies upon men's efforts to develop themselves.

Cooperative research might focus on the problem of defining the meaning of development itself. Enough has been said in these pages to see the urgency of this. We need not repeat here that while the christian West is all too confident that it has the answer,

that answer is widely challenged in non-christian cultures as well as in Latin America. A cross-cultural approach to the production of a development model suitable for humanity as a whole would be well within the possibilities of Jesuit schools.

Theology of Development

The research projects thus far proposed are cultural and involve social, economic, cultural and historical processes. In part they also involve a philosophy and ideology. Beyond, lies an area reserved to theology, the queen of sciences itself. Theologians have not yet been able to tell us definitively what the Word of God has to say about either the meaning of the processes of development or the projects men erect upon them. Elaboration of such a theology must be international and inter-cultural. Left to Western theologians alone, the Word of God bears uniquely the stamp of their cultural interpretation of development facts, processes, ideologies and history. Once again the possibility of Jesuit world cooperation demands attention.

University Overseas Service

The idea of the university as a service to the community is something uniquely American, emerging from the land-grant colleges. The extension of this service to developing countries in technical assistance is a post-war phenomenon of impressive proportions. Jesuit schools have not played a strong role here. The principal, if not exclusive reason, being the lack of adequate financing. Still there are notable exceptions. Examples are the contracts of St. Louis and Loyola (New Orleans) with AID. Nor have the smaller colleges been without their share in this effort. Particularly interesting is the program in Guatemala of the Food Marketing Academy of St. Joseph's, Philadelphia, Santa Clara's business school helps staff the school of Business Administration of Fu-Yen University, Taiwan. And there are other examples.

Conclusion

As I come to the end, I return to our opening question. Can American Jesuits, oriented as they are to the inner city and community betterment, be persuaded to step up their effort in international education and world commitment? This presupposes, as we have said, that they are capable of sharing with their contemporaries a planetary vision of our cosmos; that they, too, have misgivings

about the West's present contribution to world development; that they, too, have doubts about the development model the rich nations provide the poor; that they are concerned to identify and correct injustices among nations.

But it implies just as surely commitment to education and to our schools as instrument of that education. The reasons, already given, boil down to this. Education can, in part, be achieved through direct action. But, ultimately our institutions are quintessential to most of our educative efforts, for they are our most powerful instrument for changing men and structures. All Jesuits working on the international scene are sure of this. Many Jesuits concerned with their community problems are beginning to recognize the truth. Nor need institutions preclude the valid instrument of education we are discovering in direct action.

The American Jesuit, let it be finally said, must be commended for his concern for justice for the Blacks of Detroit's ghetto. What should prove just as challenging is to bring justice to the dispossessed, alienated billions beyond our shores.

¹ This education of our alumni and the public in general some like to call *adult education*. As such, a considerable amount of experimentation on different methods and themes has established that it is a potent instrument for re-tooling minds. Men, whose real education terminated as professional responsibilities mounted, have found their way back to reflection on themselves and their society through such programs.

Christian Leadership and Service of the Third World

ROBERT A. MCGUIRE, S.J.

PREAMBLE:

It is imperative that the Society of Jesus restore itself as a directional catalyst in this era of change and confusion. With trust in the eternal reality of the Church and the Society as its servant, it should accept change as the source of its stability and move out from its strength, looking through the perspective of its existing structure.

There is an acute need for our school to update themselves, not exclusively according to the criteria of well-endowed secular institutions but more according to the criteria of our goals and strengths.

One obvious example of our strength is our international character. The Society of Jesus, as an institution, is unsurpassed in its international structure and experience. This cosmopolitan nature should be identified with our high schools, colleges and universities, but it is not. There should be a new creative juncture between our educational and mission structures. The missions are in transition, seeking their image for tomorrow. Our Jesuit schools are likewise seeking their image.

The Jesuits, in their creative planning, should be once again on the crest of change. This is especially true of our educational institutions which could be the very fiber of a new movement. We must plan for the future by grasping the reality of today's movements.

Look at the straws in the wind! We are entering into the post-bellum era, in which all nations, with the exception of China, admit that nuclear and unlimited war would be catastrophic and therefore, no solution. We are in the post-bellum era in which our nation is conceding that even limited wars of containment seem to be useless. Yet this post-bellum conviction is characterized by violence between nations and peoples. Conflicts, revolutions and riots burst forth continuously, spread by the fever of the rising expectations of the Third World. We have been swept into an era of social concern, of developing nations, reform and revolution in which all men are hypersensitive of their rights. We are in the era

of student domination, unrest, anarchy, idealism and irresistible demands for immediate involvement and change.

Whether we like it or not, we will be swept into policies of compromise because we have no clear direction from our objectives and curriculum. Consequently, whether we like it or not, our schools will be anxiety ridden and will be coaxed into ambivalence because we do not know how to attain the religious objectives of our Order in today's world.

We are in an era of accelerated history, and if we wish to cope with the presence, we must meet the future. Instant communication, instant travel, instant involvement beget instant concepts and instant movements.

There will be over 40 million students in the United States alone in the early 1970's. This overwhelming and cohesive force will be matched all over the world. This surging force will be the marching armies of the seventies. They will be the revolutionaries. They will be the proletariat breaking their so-called chains. Obviously we are all in an era of crisis. We can look at it only as something which is endangering our existence or as a unique opportunity for the Society of Jesus.

If we give these students the direction for change and reform; if we make direct involvement one of our most creative assets, we could be taking one of the most realistic educative steps in our teaching history.

This philosophy of immediacy must be molded into a developmental process. Some of our schools are still free enough to experiment with educational method.

The United States sees the dawn of this post-bellum era where its technology will more and more be directed to vast social reform. This country will be looking for a New Man of Peace with realistic experience, integrity, discipline, idealism and academic-technological competence. It will be looking for religious men of vision. We are entering an age of Christian witness linked to social and material justice. How can we control the direction of these movements except through education? Our students will not give money and assistance to the missions, but they will give themselves.

The Society of Jesus should gather these straws together, move out from its strength, risk change and give direction to its universities, colleges, high schools and missions. At this juncture of change and crisis in the world, in the Church and the Society of Jesus, there

is a crucial need for us to make an act of trust in God and realistically to risk initiating programs which will take their distinctive splendor from their Christianity and Ignatian vision.

In response to a growing awareness that our survival and distinctiveness depend upon educating a generation of Christians for global responsibility, I would like to propose one of these programs.

PRENOTES: This program should, as a pilot project, be centered on the campus of *one* Jesuit college or university. The financial support, faculty and student resources should be the shared responsibility of the Institutions of the Assistancy. The beginnings should be definitive; the appropriations modest. Let success be the norm for expansion.

PROPOSAL:

1. The Exemplar College—The Cluster Concept

A specific Jesuit college or university should be selected which is willing to give the maximum encouragement to the program and likewise accept the full responsibility for its development. The college should be linked to the basic college-university services (testing, library, etc.), but it should have true autonomy with all the characterization of a separate college. (For the sake of a name, we can call this program Omega College in deference to the Teilhardian concept of developmental unity and force.)

II. Objectives, Living and Learning.

(a) The Omega College program is planned in response to a growing awareness that our future depends upon our educating a generation for Christian global and domestic responsibility. It is based on a curriculum linking living and learning. We want to integrate this academic-experiential concept into every phase of the Omega program.

(b) Growth in Self and Group Awareness. The process of private self-examination is as important to the individual maturing as is the emphasis on human relations. Sections of the academic year are put aside for this purpose. The basic concern is the emphasis on individual and social growth. The conflict and alienation gripping humans throughout the world, feeling of individual anonymity and subordination to institutional goals, growing distrust of material power, and widening gaps between individuals, groups and nations, make it essential that this concern be given central importance to our program.

Omega college is formed on the assumption that intellectual excellence cannot be divorced from personal excellence; that personal qualities, such as receptiveness, imagination, aesthetic sensitivity, self-criticism, social consciousness, and religious and philosophical commitment are also intellectual attributes; and that the college has a specific responsibility in these contexts equal to that of mastering subject-matter and skills.

(c) Experiential Awareness Service center. Through its outside centers program, the College will relate the principle of living-and-learning to the larger society in which it exists. One means is the establishment of cross-cultural living, working and conference centers to provide intensive exposure to another culture, in the environs of the college and in foreign lands.¹

III. Dimensions of Learning—Christian Excellence.

The pivotal point of difference between this college and other experimental colleges is its open bid for dedication, discipline, leadership and Christian spirituality. The Theology is central not only in its teaching and research excellence but in its dynamic and creative liturgical, community and apostolic commitments. There must be a respect for the freedom of the individual student's conscience and his search for God. But he must see from the whole orientation of the college that its goals, methods, flexibility and educative creativity is Christocentric. Because of this explicit Christian orientation the student must be carefully screened and he should fully understand that religious dedication is essential to admission and harmonious development within the college. The educational focus of Omega College will be built upon three dimensions of learning: Theological, Sociological and Missiological. The creative expansion and integration of these disciplines will be central to our approach.

The Omega approach to devote significant attention to these three fields, linked to direct service experience in Jesuit centers in every continent, does not imply that the traditional aims of a liberal arts education will be neglected. The students will be expected to acquire mature skill in the written and oral use of their own language, a comprehensive understanding of the past of the western and non-western man, and an enlightened understanding of the history of science and its role in the modern world. It does mean that there will be a radical excision of courses and subjects which cannot justify their inclusion in the light of Omega goals.

IV. *Methods of Teaching & Learning.*

Through a careful process of experimentation, evaluation and implementation, the college hopes to build up all the creative approaches to learning, and dedication.

Learning within these three fields, the faculty and the students will seek a fuller understanding of the nature of conflict and formation within the person and among persons, groups and nations.

In order to encourage active involvements in the learning process, the college will teach through seminars, tutorials and laboratories, encouraging independent study projects and providing resources and tools for these.

Field work of an in-service nature will play a major role in the Omega education. Seeing that activity and direct involvement are an essential characteristic of the student, it should be possible to make monitored experience in foreign and local communities a very acute tool for growth, realistic understanding of the problems and directions for solving them. It is possible for the Society of Jesus to set up excellent service projects centered around the multiple areas related to community development in every continent of the world. The student under direction will learn a great deal about himself, his relationships in a foreign land, language competence and the various expressions of the social sciences—sociology, anthropology, psychology, etc.

The educational format of Omega College would differ from the lecture-course structure in several respects. It makes possible a problem centered approach to learning, with a great degree of personal involvement and action. It encourages independent students and promotes interdisciplinary action.

V. *The Student Body*

Omega College would seek in its student the following characteristics: Above-average intelligence as revealed in high school work; the desire to establish a sound moral and ethical code; independence in thought and action with a firm sense of responsibility; evidence of leadership and imagination; the will to live by an honor code in academic and social affairs; willingness to be exposed to a culture other than their own; the desire to help meet the needs of persons and institutions. The student body should be co-educational.

5-year Program.

High school students, especially seniors, desiring to enter Omega,

should be encouraged to participate in one of the service programs during their junior-senior summer. Even a short period of three weeks would be sufficient for an evaluation.

Degree Requirements and Accreditation.

A graduating student will receive a B.A. degree through affiliation with the central college. The degree requirements can be clarified from experience and from colleges with similar programs.

Coordination with Outside Agencies.

In view of the fact that a high percentage of time will be devoted to service work outside the campus, a special department should be set up to consolidate and coordinate the service center programs. These programs should be carefully monitored, limited in number, and should be under the direct supervision of a faculty member who has been trained for this type of project. An extensive file on resource personnel should be built up for both inner-city and foreign land programs.

Coordination with Jesuit Parishes and Missions.

The inner-city programs can work out of a parish or community center. The foreign service centers can be set up through Jesuit missions. Each Province could participate in this program by preparing a service center in their mission area.

Participation of American Assistancy.

Every Province of the American Assistancy should participate in the program through annual funding, accept the responsibility of supplying faculty members, and recommend their best high school students to the college.

Jesuit Educational Association.

The Jesuit Educational Association should in every way possible encourage the adoption of the program and assist in its implementation.

VI. Beginnings

A program as described above will never be initiated today if we look at our financial needs and manpower needs. Therefore, in order to BEGIN, we must follow a norm of gradualism characterized by moderate steps and immediate initiation. Needed to begin are: 1) the cooperation of the whole Assistancy and of the individual Provinces; 2) the appointment of a Jesuit Coordinator skilled in

the field of education; 3) a Jesuit campus willing to house the program in a separate building; 4) three teachers, preferably skilled in Theology; and 5) twenty carefully selected students.

1 Because of the increasing number of young people participating in government and private sponsored service programs, many of them student-initiated, higher education will soon have to face the issue of its stance on the relationship between service and the academic curriculum.

Overseas Apostolate of North American Jesuits

(An interview with RALPH A. DUNGAN)

Introduction

Ralph A. Dungan, Chancellor of Higher Education for the State of New Jersey, is a graduate of St. Joseph's High School and St. Joseph's College in Philadelphia, and has had through his friends in the Society a continuing interest in her and her work. From 1964 to 1967 Chancellor Dungan was United States Ambassador to Chile, a position from which he had the opportunity to know the missionary work in that country first-hand over a relatively long period of time and from the point of view of one who is concerned about the whole of Chilean society. Prior to his being named Ambassador to Chile, Chancellor Dungan served during the administration of President John F. Kennedy as Special Assistant to the President. Prior to that he served as a legislative assistant to Mr. Kennedy when he was a member of the U. S. Senate.

Mr. Dungan, since we are going to discuss the apostolate of North American Jesuits outside the United States, would you want to restrict your remarks to Latin America or do you want to talk about what it should be in the rest of the world?

Well, I am familiar with it in two places and I should confine my remarks to those two: one is India about which I know something through several of my friends. The other is Chile because I know a good deal about the work of the American Jesuits there.

Then, why don't we discuss your familiarity with the U. S. Jesuit works in Chile?

Well, their basic work in Chile, other than that of the very famous and distinguished Jesuit theologian, Father Weigle, who had a very unique relationship, a really, truly trans-cultural and trans-national relationship to the Chileans, is a secondary school located in a town in the southern part of the country. It is a fine secondary school called San Mateo and, in the traditional way, it takes the cream of the middle class and gives them a good education and sends them on to the university. The graduates go into business and law and the other professions. Given the national differences it's not unlike any Jesuit high school anywhere in the world. It was interesting for me to see how similar it was to the Jesuit high school that I had gone to in Philadelphia. San Mateo

tends to be a North American cultural island and I would say without being critical, because you can say it of others also, that by and large that community *thought* North American. They did not think Chilean. There were some very notable exceptions in individuals, particularly among those who had been sent down for part of their studies to Argentina.

Are the Chilean Jesuits as well trained as the North American Jesuits?

Oh, absolutely. In fact many of them are trained in our seminaries up here. For instance one of our very close friends was Father Renato Poblete, who was trained at Woodstock.

Do you think that this high school in Chile is representative of the traditional kind of thing that North American Jesuits do when they go to a foreign country?

I can't say, but I think that many North Americans tend to resist cultural assimilation. They seek some kind of an enclave, especially if the living is difficult.

Was this your experience in India?

I never saw the Mission out there, all I know is second hand from other people, men who had worked there. I had the impression in talking with some friends and classmates who were there that they were closer to a cultural assimilation than my colleagues and friends in Chile. And I suspect that this was not so much because of the difference in training but because political, social and cultural pressures in India were more intense than they were in Chile. Chile was tolerant of a multiplicity of cultures and languages and so forth. The town of Osorno and the region in which it is located is detached from the main stream of Chilean life and has very strong German traditions. I don't think that the Jesuits in Jamshedpur were so isolated from the urban pressures. Indeed there was that terrible pressure, Hindu pressure, that there be no more Christian missionaries, and so those missionaries were desperate to fade into the woodwork, I suspect, in order to survive.

Could Jesuits in Chile have moved into the Catholic universities if they'd wanted to, do you think? Did anyone encourage them to do this?

Father Weigle, who was a Maryland Jesuit, was a very significant and valued colleague in the Catholic university in Santiago.

In fact he was kind of a patron of that university. To answer your question directly, if the man is highly qualified and if he has something they want, sure; Chileans are very pragmatic. But I don't think *qua* North American Jesuit he has more to contribute than anybody else.

What are the needs of the Latin American apostolate to which you think North Americans might be able to respond? Do you see a role for North Americans, qua North Americans?

No, I don't. I really don't. I believe that Latin Americans, Africans and Asians and the rest need all sorts of things for the developing world, in the way of techniques, skills, money and all the rest, but I don't think it has to have a particular label. I don't think it is bad because it is North American but I don't think there is anything unique about North Americans.

Let's put it this way, there are probably more North American Jesuits with an education that fits them for this type of work than there are Jesuits from any other country. Do you see a fruitful apostolate for them in Latin America?

Well, when I say I don't think there's any peculiar thing a North American Jesuit or any other kind of a North American, because he is a North American, has to offer, I do not mean to say at the same time that, because of geographical propinquity or historical ties of whatever strength, North Americans and Latin Americans won't be interacting continually. Therefore Jesuits will, too, to the extent that they have energy and manpower to go into Latin America. If I were to say anything about North Americans operating in Latin America, other than those who are there on diplomatic business or a short-term basis, it is that anybody who really wants to work in Latin America, I believe, has to give up his own culture. He has to blend—to the extent that it's humanly and psychologically possible—into the environment in which he intends to work. This, it seems to me, is axiomatic. But it really does have to be reiterated and I think historically the clergy and religious in Latin America have made great errors in this respect.

One community of nuns, for instance, was down in Chile with a well established school that catered to the upper and upper-middle class. I got to know some of the very young, and bright, Chilean nuns and there was a complete dichotomy between them and at least the older ones of the community who were North American

and had been there for fifteen years. Many of the North American nuns didn't know the language, had never gone outside the convent gate, and really were foreigners. They were a latter day English Nanny to the upper class girls in that community. I think the North American religious have tended to operate on that level. They tend to duplicate their own cultural environmental heritage.

So, just to sum it all up, I say if a man's going to be in the apostolate to the only people that really count from the social and religious point of view, the masses, then he's got to give up, to a large extent, his own cultural identity to become effective.

If the only people who count are the masses then where do you think North American Jesuits should be working? You say with the masses, and the thing that strikes me is that Father Bigo, Father Poblete and Father Vekemans are not working directly with the masses.

No, but they're mass-oriented and they are all in a certain sense immersed in the culture. Vekemans is not thinking as a Belgian. In fact, if anything, he's excessively Latin. He's more Catholic than the Pope in that sense. I'm not saying that you necessarily have to work, for instance, in community development in the slum areas, but I don't think you can orient yourself to a structure which is passing, the exceptional upper-middle class structure to which North American Religious communities have tended to gravitate in the past. If the Church is to survive, it really has to identify with the needs of all of God's children, or most of them.

What do you think of the dispute among Jesuits in South America about the function of Catholic universities? As you know Father Vekemans is a leader among those who say the Catholic university is simply not going to be able to do what we had always hoped it was going to do, that is, give the young man some kind of a sense of social consciousness which would move him to want to bring about change in his country. What do you think about this?

Well, I think my position on that would be based pretty much on a question in my mind about whether there's anything unique about a so-called Catholic university. I'm really questioning something here that's pretty dear to the heart of all religious communities involved in educational work. I'm not at all sure what it is that characterizes a Catholic university. I think there's some question as to whether there's a need for it. I can see a school of Catholic

Studies, if you will, or a School of Theology or a School of Philosophy or a School of Religious Studies, within a university structure à la the Canadian Model. I'm not sure that the Church or the religious orders should get themselves bogged down with the whole range of things that go into running a university; raising money for it, administrating it and so forth, it's a kind of a digression and a siphoning off, if you will, of very scarce resources. Better they should affiliate themselves in one way or another, integrally or peripherally, with an educational institution. Let me put it another way. I really think that the role of the priest in contemporary society is to save the society, not to educate it. There are many other people who are quite qualified to do the educational job. This isn't the fourteenth or fifteenth or sixteenth century, where all or a good deal of the learning was concentrated in the clergy.

How do you propose that the priest save the society then? What should be his role? A completely ministerial role?

No, not exclusively. Obviously, there are going to be priest-scholars, priest-labor leaders, hyphenated priests as they have been called. But I think more emphasis should be placed on the sacerdotal, ministerial role than on the educational. I think the tail is wagging the dog to a very large extent. Again, it's a problem of resources. If you had 50,000 priests around, you could say that you could spare a certain percentage of them for work that is basically secular, education or health or city planning or whatever, but the priesthood is a profession and we should not get ourselves into a situation of using highly trained professionals to do a thing that other people can do just as well or better.

So you are saying that the North American Jesuit who finds he's going to work in South America, should place particular emphasis on the priestly work in which he will be involved?

Right. And that means to me that he, having decided that that is his vocation, the ministry in Latin America, jolly well better get into that culture as quickly as he can. Preferably he will take his training in a South American seminary, and live with his South American colleagues to whom he is to be joined—not as a do-gooder from the outside coming down to bear the white man's burden kind of thing, but “Here I am, humbly placing myself at your disposal, José.”

You've already said that a North American has no particular contribution, as a North American, to make. But you indicate that if you bring an Eskimo into a community—if the community accepts him, he's going to change the community. Now considering the limited number of Jesuits that we have, remembering the institutions we have for which we don't have enough Jesuits, we will have an even smaller number of Jesuits available for the Missions in the coming years. Should the idea of using our man according to priority influence our Mission in South America, do you think?

I think only wise and informed people within the communities can set priorities. I don't think people from the outside can do that. It takes, as I say, wise *and* informed people within the community. And I mean the whole community, I don't mean just the superiors. Everybody has to participate in this. As I would see it the body corporate can say OK boys we're going off in that direction and this is how we're going to allocate the resources we have according to commonly agreed priorities.

Let me make another observation about this business of priestly ministry. One of the problems, as I see it, among my contemporaries in the priesthood, is that there is beginning to be a serious questioning in the minds of many priests as to whether the priestly function is really worth it. They tend to look at it in terms of the ministry not being relevant, as the young students would say, or in not enough of it being relevant. There's a confusion here. The ministerial function, the priestly function, is important but we just haven't found the way to make it meaningful. I am looking at this more from a social than a religious point of view. I think that modern man in one way or another is finding that he can perform priestly roles, at least part of the priestly roles, like the psychiatrist, the marriage counselor, the school counselor. That is a part, I would say, of the priestly role. Not exclusively, but a part of it. And the difficulty really is that the contemporary priest, I don't think, has found a way to plug in to perform those functions.

I think we have a great deal to learn here from the black community. Black theologians are going to the gospels for insights to lead their people. But their function, like that of Martin Luther King, has much stronger religious overtones than a great deal of the work done by the teaching orders.

We must give more thought than we have to making the priestly role in this society fulfilling for the man who's in it.

International Programs at Saint Louis University

HAROLD C. BRADLEY, S.J.

During the past three years the number of United States universities which have begun to organize their international programs through a central office has increased from sixty to more than three hundred. The great stimulus to this kind of organization was the passage by Congress of the International Education Act and the presumption of the universities that they would have to organize their programs better to spend the expected funds more effectively. Even though the act was never funded universities will not go back to their former decentralized programs. As more people become aware of the need to introduce the American university student to cultures other than his own the will begin to see the advantage of organizing the various international programs on a campus in a way that will affect the whole educational environment.

Saint Louis University's interest in international education is indicated in the last article of its creed: "We believe, briefly, in the teachings of Christ, who held that morality must regulate the personal, family, economic, political and international life of men if civilization is to endure." The nature of the University's understanding of this is put more concretely in the Purposes and Aims as given in its Bulletin. First it recognizes a social obligation to dedicate itself to the service of the world community as well as to the well being of the local and national community. Second, in accepting as its primary responsibility the education of students, it recognizes an obligation to educate them to live in a world of many cultures. Finally, the University indicates that it "Believes that in the modern world every great university must be an international university, serving the world of humanity, interpreting its own culture to the world and the cultures of the world to its own students and country."

In spite of this belief in the importance of education we understand that given the state of our ignorance about the people of the countries and cultures outside of the United States, given the vast number of languages which it would be necessary to master to be able to adequately understand those countries and cultures and given the apparent failure of our traditional courses and programs to resolve these problems, a reorganization of some of the things we have been doing and a rethinking of other will be necessary before the goal of an international education can be achieved. As

the Rev. Robert J. Henle, S.J, then Academic Vice President of Saint Louis University said in an interview in June of 1969 when he was asked why he had been interested in getting the University involved in Latin America: "First of all I was anxious to get the University into some kind of international program because I was convinced that modern education for Americans had to be much broader than it had been in the past. We haven't made much real effort to understand other cultures. Even factual information is lacking. So in order for the University to avoid parochialism I was convinced it had to seek experience, contacts and opportunities abroad."

OFFICE OF INTERNATIONAL PROGRAMS

The Office of International Programs at Saint Louis University supports and encourages five activities within the University which are concerned with areas outside of the United States. The first and most academic is the interdisciplinary Area Studies programs in Latin American and Russian and Eastern European Cultures. The second responsibility of the office is the well being of hundreds of foreign students. The office also coordinates the organization of the programs of studies at universities outside of the United States for those students who desire them. Another obligation of the office, and the one to which it devotes the most time, is the support of those service programs of cooperation between the University and universities and other institutions outside of the United States. Finally, the office is the point of contact within the University for those who wish to organize cooperative programs with universities which are members of the Associated Universities for International Education a consortium which has been organized to promote such programs more effectively. All of these activities existed at Saint Louis University before there was an Office of International Programs. Although it may be true that each of them could achieve its own objective just as effectively if there were no coordinating office, such an office reminds those involved in each program that their first obligation is to provide a better general education for the students of the University.

AREA STUDIES PROGRAMS

The Office of International Programs is not, of course, directly responsible for the Area Studies programs. Both of these programs have their own appointed Directors, who see to the carrying out of

their activities through committees of faculty members from the departments which cooperate in the programs. The Office of International Programs supports Area Studies by providing secretarial and other services and limited financial aid for special projects. The Office of International Programs also provides liaison with other programs in other universities.

The Latin American Program was introduced at the graduate level as a minor in Latin American Studies integrated with doctoral programs in economics, education, history, English, philosophy, political science and sociology in the early 1960s. The purpose of the program was to prepare qualified American teachers and researchers for a career in Latin American universities and institutions, and to supply for colleges and universities in this country instructors who were competent in training and firsthand experience both to teach formal courses in Latin American Area Studies and to interpret Latin America to their students.

Within the past year the Latin American Area Studies program has been expanded to include a certificate for undergraduates who wish to focus their academic program on the principal aspects of Latin American civilization. A student seeking a certificate in Latin American Area Studies works toward a Bachelor's degree in one of four traditional academic fields: history, modern languages, political science or anthropology/sociology. Simultaneously, he selects a series of courses outside of his controlling department related to Latin America. He must study the Spanish or Portuguese language. The student earns a Bachelor's degree and a Certificate in Latin American Studies at the same time.

The Russian and East European Area Studies program which was begun last year is a certificate program for undergraduates in inter-cultural and international studies, concentrating on the geographical and cultural area of the Soviet Union and Eastern Europe. It is not a degree program, nor is it a major area of concentration, as offered by the various controlling departments of the University. It offers the student a secondary concentration of a multi-disciplinary character by means of the systematic integration of elective courses. The program is intended to be an effective means of developing in the student an understanding of a foreign culture through specialized courses offered by the cooperating departments. In addition to this general orientation, the program systematically introduces the student to the methods, and techniques requisite for serious intercultural studies. Moreover it gives

him the linguistic preparation necessary for research in this field. The departments of education, economics, geography, history, modern languages, philosophy, political science and sociology/anthropology cooperate in this program.

FOREIGN STUDENTS

Whereas the Office of International Programs is not directly responsible for the Area Studies programs it does have the primary responsibility for the well-being of foreign students in the University. The University has created the position of Assistant for International Students within the Office of International Programs to carry out this duty. The Assistant for International Students is responsible for the guidance and counseling of all foreign students within the University. His office takes care of the immigration forms and procedures which are necessary for aliens resident in the United States. He also attempts to alleviate some of the difficulties which foreign students have finding adequate housing and in establishing satisfying social relationships. At the present time his functions do not include tasks connected with the recruiting or admission of foreign students for the University.

We realize that these students often face serious problems because of their initially limited ability in English, their differences in previous educational experience and their general unfamiliarity with this complicated social system we call a university. More fundamental, perhaps, is the difficulty that they find in adjusting themselves to the North American cultural atmosphere. Although the University has a special program for helping the foreign students overcome these difficulties, it is necessary throughout their university career to continue to give them special assistance to reduce the possibility of failure. We have found that with all good will a large number of teachers and administrators in the University simply are not tolerant of the difficulties which the foreign students experience. Other teachers and administrators fail to see that the educational objectives of a foreign student may not be the same as those of a North American student. This leads these teachers and administrators to give advice which is contrary to the best interest of the student or the agency which may be funding his program.

Among the more than 500 foreign students in the University from sixty countries, more than a quarter are from thirteen Latin American nations. The University has been willing to bear the

added financial burden of supporting the education of foreign students because it believes that training them in the environment of a United States university will help them understand and interpret our country to their own people. Further, we believe that we have a responsibility to world society to use our resources for the education of the most promising individuals in the world community. We are, in other words, interested in educating promising individuals regardless of the country of their origin. Also, as an institution which has benefited from the cultural, social and economic riches of our advanced society we recognize a moral responsibility to help train the nationals of less developed areas. Finally, we recognize the value for American students of interacting with these foreign students. Particularly at the undergraduate level we believe that interest in foreign areas, cultures, politics and ways of life are stimulated by the presence and contribution on our campus of foreign students.

ORIENTATION USA

To assist the foreign student in overcoming his problems with the language and customs differences in the United States, we have organized a program called Orientation USA which offers courses in English as a second language at various levels to accommodate both those students who must begin their study of English and those who need only perfect their English capabilities. Orientation USA's courses are open to students who intend to matriculate at other North American Universities. In fact, most of the graduates of the program regularly go to universities other than Saint Louis University. Some universities routinely refer their foreign applicants to our program, enrolling them after they have improved their English proficiency. At the present time, for instance, there are about 110 students enrolled in this program. Since its beginning over 750 students have spent at least one semester in the program. In it, full-time students are given intensive English language training and an introduction to American academic cultural and social life prior to their enrollment in the University for regular undergraduate or graduate work. The program has had a very favorable influence on the students' later achievements. Its effectiveness has been commended by the Institute for International Education and the Latin American Scholarship Program of American Universities.

A program has been organized by Orientation USA and the

School of Medicine of Saint Louis University to offer a specialized course for Doctors of Medicine who, having completed their training in Colombia, are coming to the United States for advanced studies. Besides twenty-two hours of regular English study, these doctors must follow a program in medical English in which there are extensive drills on the pronunciation of medical vocabulary, and drills which introduce medical slang and jargon with an emphasis on abbreviations. These students are involved in weekly discussions regarding pre-assigned reading lessons which deal with American medical history and hospital administration. Each student must simulate a weekly interview with a patient which is recorded and later discussed by the entire class. Weekly trips are made to the University's Medical School library where journals are checked out and the students are required to give an oral report on the entire journal to the rest of the class. Periodically, in the evening, the instructor calls a student to the telephone and represents a different section of the hospital, for instance, the emergency room or the operating room. In class on the following day the student must state the details of the call. After three weeks of intensive study of English the students begin to attend conferences in the Medical School.

The primary goal of this program is to eliminate the period of first-encounter frustrations these doctors often experience and to help them avoid the ineptitude which frequently results from this lack of basic communication skill.

STUDY ABROAD PROGRAMS

For those of its students who wish to study outside the United States, Saint Louis University has organized two programs and provides the students with the services of an advisor who will help them arrange programs with other universities or institutions. In 1963 the University organized an inter-cultural exchange for North American students at the Latin American Center in Human and Intercultural Relations at the Javeriana University in Colombia. The purpose of the program was to give the students an inter-cultural experience in a Spanish speaking environment. Forty students participated in this first program. In the fall of 1963, one hundred and three Colombian students came to Saint Louis University on the same kind of a program. In 1968 this program, which had prior to that time operated only during vacation periods, became a Semester Abroad program for students from

Saint Louis University and other colleges and universities. The vacation program gives students an opportunity to live and study in a Latin American culture so that they can gain greater insight into developing cross-cultural understanding. They are housed with upper and middle-class families while they study languages and social science at the Javeriana University. An attempt is made to give them an understanding of the great differences which exist in class, culture and economic well-being in Colombia by introducing them to these differences by means of a social action project in one of the poorer neighborhoods of Bogota.

In the fall of 1969 Saint Louis University began a new program in Spain at the University of Comillas in Madrid. Its purpose is to offer American students the opportunity to participate in an intercultural experience and acquire a mastery of the Spanish language. Students are encouraged to submerge themselves in the cultural life of the Spanish capital while studying Spanish civilization at its source. In order to promote cross-cultural contacts the students are expected to enroll in several courses regularly given to degree candidates at the Jesuit Universidad del Comillas in Madrid. Special literature courses taught in Spanish by faculty members from Spanish universities enable participants to complete a full year of undergraduate studies applicable to their Bachelor's degree program at Saint Louis University.

HUMAN RELATIONS CENTER

Although it is not, strictly speaking, a study abroad program this is the most appropriate place to mention the courses which have been offered for the past sixteen years by the Saint Louis University Human Relations Center for Training and Research which is the oldest unit on the campus dealing with international education. During 15 of the past 16 years the Center has taken students into a foreign culture to learn, to understand and to communicate in a comprehensive manner with a non-United States people and setting. The Human Relations Center has taught on every habitable continent of the world except Australia, interacting with all major countries, with some of them three and four times. Although the purpose of the Center is to give graduate education, upper division courses are open to undergraduates. The Saint Louis University Human Relations Center has never emphasized American race relations, per se, although this domestic problem is treated. The Center has always focused on the broad issue of world inter-group

relations. The Center has its own curriculum, the courses of which follow a cycle, in the anthropological and sociological concepts of human relations. The Center offers a Master of Science in Human Relations, and the Master in Education with a concentration in Human Relations. The Center's curriculum serves as a doctoral minor, when elected, for the behavioral sciences. Over the years the Department of Sociology and Anthropology, the Art History program and Geography have offered courses for the Human Relations Center.

The Office of International Programs also employs a graduate assistant who is responsible for advising and assisting students who wish to participate in Studies Abroad programs of other universities, such as, Loyola University of Chicago's Rome program, or the programs at Sophia University in Tokyo.

From the point of view of their influence on the education offered to the majority of the undergraduates at Saint Louis University, the major criticism of Studies Abroad programs is, of course, that they do not and cannot affect more than a small number of students. Studies Abroad programs will never have an important effect on the general education. Logistically, it would be impossible even under the best of conditions, to have as many as 10% of our students studying abroad. An experience which is shared by even 10% of the students does not influence in a fundamental way the experience of the majority. This is not to say that these programs do not have a value for the institution. Obviously, the student who has participated in such a program will make a definite contribution to the learning environment. But these programs should be considered in the perspective of their value for having a major impact on the general education in the University.

SERVICE PROGRAMS

Without doubt the most important steps in the direction of international education at Saint Louis University were taken during the early and middle 1960's at the urging of Rev. Robert J. Henle, S.J., then Academic Vice President at Saint Louis University, now President of Georgetown University. He took the initiative for organizing the extremely successful training programs for Peace Corps Volunteers for Central America which the University conducted. Honduras I, a Peace Corps group whose project and training were planned by Father Henle, is regarded as one of the

models of the Springtime of enthusiasm and effectiveness of the organization.

Father Henle also took the initiative in trying to find universities in Central and South America which were interested in having the help of Saint Louis University in their development. He began by serving as a consultant to the Universidad Andres Bello in Caracas, Venezuela; the Javeriana University in Bogota, Colombia; and the Pontifical Catholic University of Ecuador and ended up establishing the Latin American Office, the original purpose of which was to organize Peace Corps Training programs and to provide consultant services for Catholic universities in the developing countries of South America. Again, it was through Father Henle's intervention and the reputation which Saint Louis University had gained in the training of Peace Corps volunteers that the University was given a contract by the United States Agency for International Development in 1963 which involved the expenditure of \$1,246,000 for assistance to the Catholic University of Ecuador in its development. According to the contract Saint Louis University gave advice and support in the fields of education, language-teaching, basic sciences, nursing and social service and sent teachers for specific courses in these disciplines. It also provided for the development of teaching laboratories in the natural sciences and a central library, the preparation of teaching materials and the procurement of necessary equipment, books and other educational aids. In addition, contract funds made possible the training of selected Ecuadorians in various professional fields in universities in the United States. During the life of the contract more than fifteen consultants in the fields of language teaching, chemistry, physics, biology, social work, economics and nursing taught and worked as advisors at the Catholic University of Ecuador. Eleven of the twenty professors in the education faculty at the Catholic University of Ecuador have degrees from Saint Louis University. This program, which Saint Louis University, the State department, and the Rector and others at the Catholic University of Ecuador, considered to have been extremely successful, was terminated in June of 1969 not because it was finished or because any of the principals were dissatisfied with work under the contract, but because foreign assistance developmental funds were simply no longer available.

In 1966 Saint Louis University signed another contract with US/AID to provide developmental assistance to the Catholic Uni-

versity Madre y Maestra in Santiago de los Caballeros in the Dominican Republic. This contract is still in force and faculty members, as well as representatives of the administration of Saint Louis University are still very much concerned in the development of the imaginative and vital programs of that university.

The Latin American Office and Father Henle advised the Catholic universities of Central America in the formation of what is now called Federacion Universidades Privadas de America Central so that those universities could begin to organize themselves to avoid duplication of effort and present a common appeal to funding agencies. This federation has recently received a grant from the regional office of the Agency for international Development for the support of an executive secretary and necessary office staff. The Latin American Office continued to advise FUPAC and is planning to help them organize a seminar on University evaluation for private universities in Central America.

A recently organized cooperative project between Saint Louis University and the Instituto Centro Americano de Investigacion y Tecnologia Industrial in Guatemala City provides salaries for a pre-doctoral and a post-doctoral student. The most important aspect of this cooperative program is that the ICAITI industrial laboratory is relying on a United States academic institution for technological assistance. The program will provide needed field experience for the botany students who will be doing research in a relatively unexplored area and the Central American countries will benefit by the results of the research which should enable them to exploit their natural resources more effectively.

ASSOCIATED UNIVERSITIES FOR INTERNATIONAL EDUCATION

Another achievement of Father Henle during his years at Saint Louis University was the organization of the Associated Universities for International Education, a consortium of seven state supported and two Catholic universities organized to set up cooperative programs in international education. The members of the consortium are Southern Illinois University, Northern Illinois University, Western Illinois University, Illinois State University at Normal, Indiana State University, Ball State University, Western Michigan University, Loyola University of Chicago and Saint Louis University. The consortium was started because in view of the magnitude of the task of giving students even an introduction to the multi-

plicity of the cultures in the world, it became obvious that the solution to some of the problems involved in international education would have to be sought in inter-university cooperation. While everyone recognizes the need for such innovations, it is not quite so obvious how we can proceed toward such cooperation. For over a year representatives of the universities of the Associated Universities for International Education have been meeting to explore possible areas of cooperation. Only recently have these meetings begun to produce results.

When the consortium was founded it was hoped that funds for international education would be forthcoming from the International Education Act. These funds never came therefore the nature of the consortium changed. Representatives of several of the member universities, specifically Western Michigan University, Northern Illinois University, and Ball State University with the support of international minded faculty and administration began to urge that we continue to explore possible areas of cooperation even though there would be no government funding. When Father Henle left Saint Louis University for Georgetown and retired as Chairman of the Board of Trustees of the consortium, his place was taken by Claude Phillips, then Director of the Institute for International Education at Western Michigan University. Dr. Phillips, as Chairman of the Board of Trustees of the consortium, and Father Bradley of Saint Louis University, as Vice Chairman, devoted more than a third of their time for one semester to visiting campuses of member universities to meet faculty and administration who were interested in programs in international education. The object of these visits was to explore member universities for programs or interest in international education. As they visited campuses they discovered that what was inhibiting the development of the consortium was not a lack of interest in cooperative programs on the part of faculty and administration in member universities but rather a lack of communication within the universities themselves. Even on the campus of Western Michigan, where Dr. Phillips had been in charge of international programs for ten years, they found faculty members who, although they had never heard of the activities of the consortium, were enthusiastic about cooperating in them. As a result of these visits the trustees of the consortium decided that programs for the consortium should be developed on the basis of faculty interest. In other words, they thought the best way to start a program would be to put people of

like interest on the various campuses in contact with each other. Few other universities have tried the consortium method of developing programs. That is to say universities have not pooled their resources to provide a wider variety of opportunities in international education for their students. Some universities have certainly consorted to spend money provided from outside sources to organize programs which none of them would have been able to support by themselves but they have not joined together to provide common and mutually supporting programs based on a more efficient use of resources.

Now, a year and a half after it was organized, the Associated Universities for International Education is ready to begin to sponsor programs. In July 1970 the consortium will offer a course in Tropical Ecology in Belize City, British Honduras. The course will be open to graduate and advanced standing undergraduate students from the seven universities of the consortium which are supporting the establishment of this program with funds and teaching staff. There were seventeen volunteers from consortium universities who wanted to fill the four teaching positions open in this program. Saint Louis University will send three students to participate in this program even though no member of the Biology Department is teaching in the course. The only faculty member from our university who would have been qualified to teach in the program will be occupied elsewhere this year. Because of our participation in the consortium we are able to offer a program to our students which we could not have offered otherwise.

Faculty members of consortium universities with an interest in Latin American Studies have met and are proposing joint programs. Government agencies have been asked to fund two joint research projects in Latin American Studies. Plans are being made to bring the faculty members with an interest in Slavic Studies, as well as those in Asian Studies and those in African Studies together so that they can discuss the possibility of joint programs.

WHAT REMAINS TO BE DONE?

In spite of all that has been done it cannot be said that Saint Louis University has done more than made a beginning in international education. Our curriculum and course content still reflects an excessive concern with our own cultural institutions. As Father Henle said in the previously mentioned interview: "I think

American education is moving too slowly in the direction of becoming truly an internationalized education. I am not talking about adding a new course, you know. When we talk about international education, frequently we say "Well, let's add a six hour required course in an Area Studies program", but I am not talking about that. Somehow the whole program, instead of having just a Western or European-American slant, must get a world view. One of the things that I argued for example is that in the universities of the future every department, no matter what subject it is, should always have on deck a foreign professor. He could teach a standard course but the fact that you would have a Japanese anthropologist teaching urban problems, would give you a different approach. I think of what the Orientals have often said about anthropology, that it is the body of what Westerners think about other cultures, instead of being a discipline that is really intercultural. . . . we need the kind of experience which leads us to a point at which it dawns on us what cultural difference really means. In that experience we get a basis for interpreting the things we read in a much different way than if we are just at home all the time reading about other countries. Without that experience we really are always interpreting others in terms of our own culture." In spite of our expressed desire to interpret the cultures of the world to students we are still guilty of the faults which John A. D. Cooper, Dean of Sciences, Northwestern University, attributed to American education in a paper on "General Education as a Basis for Citizenship and World Understanding." He said that we still have not found ways to free our students' minds from the cocoon of Western culture; that we have not been able to eliminate the influence of tribalism in our education; that general education for the greater part of our students does not give them a broad and sensitive view of the diversity of man's heritage, customs and beliefs; that while advanced courses may stray beyond the boundaries of the United States and Western Europe they are usually available only to those majoring in a specific discipline; and that we must concern ourselves with helping our students break away from the bigotry, prejudice, and little understanding of man so widespread in our society.

A Jesuit University should be able to become an international university without the addition of a single course. All that is necessary, and it is no small thing, is that representatives of those three groups which constitute a university, faculty, students and

administration, adopt a new attitude toward the social science and humanities courses. As long as these courses continue to place greater emphasis on a limited part of the human experience no other change in the university will be able to make it international or intercultural.

The internationalization of our universities is too serious and too important a task for the future for it to be left to visionaries. If anyone thinks that the internationalization will come from the addition of courses either he does not realize how difficult it would be to add courses to an already overloaded curriculum or he doesn't believe that the courses in the curriculum are necessary. A basic problem which must be faced before courses concerned with other cultures can be included in the curriculum is that a student is not prepared to understand a foreign culture until he has some roots in his own. In other words, the course in non-western areas cannot replace the existing course in Western Civilization, for which there was and is a need. It is unrealistic to look toward a radically revised curriculum or the introduction of many new courses for the solution of the problem.

What is clear is that we must decide that by a certain date we will expect our university to be internationalized. Then we should begin to take the steps to achieve this goal. In this way the minor changes in the curriculum which might be necessary could be planned so that they would not disrupt existing programs. The few new courses which might be necessary could be introduced on a gradual basis. But the major emphasis must be placed on development of faculty who are aware of cultural differences. The university should set goals for the hiring of a certain percentage of new teachers who have intercultural experience or have done intercultural research. The university should plan programs to give existing faculty the opportunity to do research in a culture other than our own. This would be accomplished by giving special advantages to those who were willing to spend a sabbatical outside of the United States. Finally, the university's plans for future development of international education programs would have to be made in cooperation with other universities. There is no way that a university, no matter how rich, can offer courses in all or even the most important cultural areas of the world. Each university will have to build its specialization on its own strength and look to other universities for programs which will complement its own.

If the task is seen as the enrichment of our general studies

program, the enrichment of the language and area studies program and the infusion of an intercultural attitude into our professional schools, the function of the Office of International Programs becomes more understandable. It is to encourage the personal and collaborative experiences in teaching and research which will be necessary for the expansion and enrichment of present course content; to coordinate area studies programs which will provide professional specialists who can, in their turn, influence the undergraduate programs; to organize the activities of the University's international students for their benefit and the benefit of the university community; to organize study abroad programs for students already matriculated in the university; and to organize service programs on campus and abroad which will not only further international understanding and development, but will also have the feedback effect of providing intercultural experiences for members of the faculty and administration who are involved in them.

Our neglect in internationalizing our universities is due to our failure to respond to the call of the times to educate men and women who have respect for people whose culture differs from their own. We, ourselves, are of course the products of an ethnocentric education. It is, therefore, difficult for us to respect what we neither know nor understand. An Office of International Programs does not exist to add something valuable to an existing curriculum, but it is to promote those changes which will open the minds of the students to the human experience, soften their hearts to the stranger, and spur their conscience to accept their responsibility for the fate of the world. Certainly we, as a Jesuit institution, cannot think we have fulfilled our obligation to students who leave our university with the complacent conviction that since they are members of the most powerful nation in the world they are right. People don't need an education to think like that. The changes we aim at must be based on an idea of human solidarity expressed in cultural diversity. This solidarity would demand an attitude which recognizes no limit other than the community of man in the world: The identity of his nature; the identity of his end; the identity of the means to his achieving his end; and the identity of the living space in which this work must be completed: the world.

Developing An Admission Program for Foreign Students

CHARLES A. DEACON

One of the most perplexing problems facing admissions officers of United States colleges and universities is that of the admission of students from foreign educational systems. The variations in years of schooling, methods of study and testing, and general cultural differences make the determination of likelihood of success and proper placement of such students quite difficult. There are three general areas of responsibility that the admissions officer must face in order to establish and administer properly an effective system for the handling of foreign applicants.

The first area of responsibility is the careful preparation and dissemination of complete and accurate information directed to the particular needs of the foreign student. This would include in addition to catalogs and brochures the development of a systematic and efficient handling of correspondence that must be directed overseas. In the case of institutions with a substantial interest from foreign students, the preparation of a special brochure of information written in a clear and simple style will provide a very useful service to the foreign applicant. Providing the student with information to meet his special needs such as the descriptions of the American educational system, local climate and cultural differences as well as programs and services specifically for foreign students will enable him to feel more confident about his study plans. This will also serve the purpose of replacing the need for extended correspondence to answer these specific questions. Smaller institutions without sufficient demand for such a special publication should take care that the student receive this information through correspondence. It is quite important to the success of the foreign student that he not be misled regarding either his study plans or his cultural adjustments. The obvious example of the African student who encounters discrimination in housing and other areas as a result of his color and its possible serious affect on his studies immediately comes to mind. Awareness of the possibility of such cultural shock may often be vital to the success of the student. Here, close co-operation with the foreign student advisor in anticipating such problems is certainly advised.

The second area of responsibility for the person handling foreign

admissions is the careful selection and placement of foreign applicants. When the information has been exchanged and the student has filed his application, the real mechanics of the admissions process are set in motion. There are three important elements involved in the analysis of the qualifications of a foreign applicant. These are the interpretation of transcripts, the use of testing and the determination of English proficiency. The first of these is often the most difficult. Care should be taken to mention conspicuously in advance literature that all applicants must submit a full transcript of grades covering at least the years of secondary education. If at all possible, these should be submitted directly from the institution and should be accompanied by certified translations into English. In addition, when a student comes from systems where "leaving" examinations are required (e.g. the French *Baccalauréat*), the results of these must also be submitted. Generally speaking, a foreign student should not be considered for admission into a United States college or university unless he is admissible into the university of his own country.

Where the admissions officer is faced with the review of a substantial number of applications from foreign students, he should familiarize himself with various reference works he will require to assist him in the interpretation of transcripts. Several series of publications may be recommended and can be easily obtained. The two best sources are in-depth series of country studies prepared by the Office of Education entitled *Studies in Comparative Education* and the American Association of Collegiate Registrars and Admissions Officers (AACRAO) entitled *World Education Series*. Studies are available for most countries and the development of a reference library of such brochures is a must for do-it-yourself interpretation of foreign student credentials. A single volume entitled *Educational Systems of the World* prepared by Martena Sannet is also quite useful but in many instances is now out of date. A final source of information and assistance is an organization entitled the National Association of Foreign Student Affairs (NAFSA). Membership in NAFSA will afford much assistance in all aspects of an institution's foreign student program and is highly recommended.

Smaller institutions often will not have the budget, staff or time to develop their own foreign student admission programs. Where only several applications are received each year, such an extensive program can not be justified. Institutions such as these should con-

sult larger universities in their area for assistance or may refer credentials to the Comparative Education Division of the Office of Education for recommendations on admission and placement. However, the Office of Education service is presently being phased out. A study has been undertaken jointly by NAFSA, AACRAO and the College Entrance Examination Board to establish a central agency to continue such evaluations. If you require these services, watch closely for information regarding this new agency which will be forthcoming shortly.

A second useful tool in the selection of foreign students is testing. Nearly all United States institutions require some form of objective tests to assist in the admission of domestic applicants. The Scholastic Aptitude Test (SAT) of the College Entrance Examination Board and the testing program prepared by the American College Testing program (ACT) are the most frequently used instruments. These tests are offered throughout the world and, if properly interpreted, can be a helpful additional factor in the admission of foreign applicants.

The question of whether to use such tests for foreign applicants is a controversial one. However, if one recognizes the cultural bias and interprets results from that point of view, much useful information can be obtained. It is not unreasonable, for example, to expect the foreign student to achieve relatively high results on the mathematical section of these tests since the language handicap will not be great. Knowledge of the math ability of students interested in math, science or engineering programs may be very important and the test result can add a very significant dimension to the interpretation of a candidate's grades. On the other hand, results on the verbal sections of objective tests are very unreliable as a predictor because of the language handicap and the cultural orientation that such tests invariably contain. It would be unwise to place much weight on these results. The frequently used example of the student from Hong Kong who scores in the 300's in Verbal and the 700's in Math on the SATs bears out this thesis. Such a student would be quite excellent in math or science areas but will obviously need further training in use of the English language.

The final important element to be considered in the selection of candidates from overseas is English proficiency. Regardless of the student's ability and grades, if he does not have sufficient command of the English language he will not succeed. It is very important, however, that this requirement not be used in the same way

as other criteria as a device to screen out certain candidates. English is only a tool and the candidate with good qualifications otherwise will sooner or later meet this requirement. Therefore, when an applicant is otherwise acceptable but falls below the English proficiency standard, it is a good practice to offer the candidate admission on the condition that he improve his English to the desired level before enrolling. You may wish to suggest that he enroll in a certain English training program for 6 months or one year prior to enrolling in your degree program. Some students learn English more quickly than others and you should always demand that the students retake the required examination to demonstrate his competence before he may in fact enroll.

There are three commonly used tests of English proficiency. The Test of English as a Foreign Language (TOEFL) prepared by the Educational Testing Service is required by most colleges and universities for non-native speakers of English. This test is administered throughout the world four times each year in January, March, June and October. The test is scored in the same way as the SAT and most institutions have chosen scores varying between 500 and 600 as their point of qualification. The Michigan Proficiency Test prepared by the University of Michigan is a second reliable examination. This is most frequently used for foreign students who are already in the United States and who for one reason or another were unable to take the TOEFL. Interpretative data is submitted with the results to assist in deciding the meaning of the scores. A final test of varying reliability is the ALIGU test prepared by the American Language Institute at Georgetown University. This test may be administered by the consul overseas and in the absence of the standardized TOEFL may be useful in emergency situations caused by timing. This test can be administered at any time while the TOEFL is given at only the four specified times.

When the applicant has been carefully screened for academic achievement and ability as well as English proficiency, the admissions officer is faced with the final area of significant responsibility for a successful foreign student program. It is necessary now to coordinate with the foreign student adviser and other concerned faculty and administrators on campus to insure that the carefully selected foreign applicant will find an effective orientation to the United States campus and culture. The admissions officer should be particularly aware of the needs of the incoming student and

should sponsor and work with special programs of orientation designed specifically for the foreign student.

In order to play an effective role in the total foreign student program, the admissions representative must be willing to work with foreign students after they have arrived and should seek to gain appointment to such foreign student committees as exist on the campus. Wherever possible, he should seek to maintain contact with these students throughout their career on his campus so that he might better understand the problems they encounter and thereby be better able to admit and counsel new foreign students as they apply.

Perhaps the most important factor in developing the total foreign student program described is perspective. There is really no one in a better position than the admissions officer to develop the necessary overview. If he wishes, he can learn many factors of cultural experience and expectation through his study of foreign educational systems and his contact with the student as he initiates the application procedure. He can provide the important link between the hopeful applicant and the successful student at his college or university if he has the time and insight to develop this important perspective. Where possible, he should attend regional or national conferences of groups dealing with foreign students to augment his awareness of the "big picture." All must be accomplished in recognition of time, institutional goals and priorities. Should such an emphasis be deemed important to the institutional goals, the admissions officer can and must play a key role.

One final point to be emphasized is the importance of the "team" approach to the institution's foreign student program. A close working relationship between the admissions officer and the foreign student adviser is quite important. In fact, all concerned with the foreign student should work together and if possible meet frequently throughout the year to compare notes and improve the program. The foreign student on your campus is always changing and deserves close attention at all times. The admissions officer can be a vital force in the continued development of such programs and is strongly urged to take part. His responsibility does not conclude when the student arrives.

In the preceeding paragraphs, an attempt has been made to review all possible areas of involvement by the admissions representative in the institution's Foreign Student program. Most admissions officers will want to remember the paragraphs on selection

as these most closely relate to their everyday responsibility. However, the emphasis on the total picture is quite important and it is hoped that many will choose to involve themselves as fully as possible in all aspects of the foreign student's career in the United States from the day he first inquires until the day when he completes his program of study.

Jesuits: International Educators

WILLIAM J. MEHOK, S.J.

There is no doubt that Jesuits are school men, but there is considerable uncertainty as to the extent of Jesuit involvement in formal education. I propose to shed some light on the subject by summarizing the results of three recent research projects relating wholly or in part to Jesuit education. The first is a study of Jesuit manpower in general, highlighting geographic distribution of Jesuits throughout the world and trends in their number over a ten year period.¹ The second deals specifically with Jesuit formal education throughout the world, dividing schools by level and type, ownership or control, with special treatment of education of Jesuits and other ecclesiastical students.² Finally, and this deals only with educational and other endeavors of American Jesuits, a look into the future.³ The first two studies extend to the entire Society but the latter extends only to the American Assistancy. It will soon be ready for the rest of the Order.

Historical Background

Most of the literature on Jesuit education deals with the period before the suppression of the Society. The reason for this emphasis is quite evident. Jesuit schools of that period were generally conceded to have been the best in Europe and in the Western world. After the suppression of the Society, Jesuit historians were anxious to recapture the spirit of the original Society whose tradition was interrupted for about fifty years. Many factual studies of Jesuit education for individual provinces and countries and numerous theoretical works are available, but until recently none were available which dealt simultaneously with schools of the entire Order.

Neither has there been any attempt to tell us how many Jesuits live in different countries and continents of the world but only how many were members of the various provinces and assistancies of the Society. This is quite useless for purposes of planning because province boundries keep changing. For example, until recently, one province was spread out over two or even three continents and another extended over as many as five or six different countries.

Finally, a veil of secrecy has shrouded the income and outgo of the members of various provinces, to say nothing of the entire Society. Delegates to the General Congregations were given some

kind of information, but little or no correction was made for provinces that did not send in reports, so that trend studies always contained an element of uncertainty. While provinces continue to be delinquent, we can at least correct for deficiencies and assign maximum limits of error which are only a few percentage points off from the true values.

It was in this setting of non-information, partial information and often false, uncertain or misleading information that the studies mentioned here were undertaken. Although these studies are far from complete, at least they provide reliable pivot points that square with otherwise reliable facts. By a little statistical manipulation, inferences can be drawn in areas where we have no information. For instance, knowing the trends in number of Jesuits generally, we can infer the number in school work. The reason is that the proportion of Jesuits engaged in education does not change very much. Other examples will be given as they arise.

Geographic Trends

Information based on one year has very limited value, because it soon becomes out of date and also labors under other handicaps. What if it was compiled by someone who was incompetent? Is the number increasing or decreasing? Unless we have information about the same thing for a number of years, we cannot be sure. If the change is gradual, and does not jump up and down sporadically, we have some assurance that the same definitions are being used or, at least, that the same persons are reporting. Even if the picture for an individual year is not in itself too accurate, assuming that reporting is consistent and is based on the same premises, then at least the trend has validity and we can make reliable inferences concerning the change taking place.

With this by way of prelude, what does JIGAT (Jesuit International Geographic Analysis of Trends) tell us? As a short range predictor of trends for the entire Society, we are now in about the same position as we are in 1959. There was a rapid increase in total number of Jesuits from 1959 to 1964 and then almost a mirror image decline.

I said short range trend. During this time the number of scholastics was declining. This is partially understandable in the light of a greater than normal increase in the number of priests. The real tip-off was the drop in number of novices after 1962. This drop portends, at least superficially, a long range decline. I say

superficially because the number of novices is not the only ingredient that determines growth or decline. We must examine trends in tenacity or perseverance. If few enter but most of them stay on, then we are as well or better off than if many enter but fewer stay.

What has been said of the entire Society applies almost without qualification to the American Assistancy and to the United States. The drop in America comes a little later, however. Trends of individual American provinces do not follow the pattern of the entire Assistancy nor of the whole Society. The reason is that there is a great deal of shifting of personnel among the American provinces, leaving individual provinces heterogeneous but the total Assistancy quite stable. This sharing of manpower is becoming more and more common both in thinking and planning and also in actual transfer of Jesuits.

JIGAT gives index numbers and a graphic presentation of the relative change in number of Jesuit *inhabitants* of different geographic areas. These charts for the American Assistancy correspond very closely to the number of *members* of the American provinces. Priests began to drop off slightly only in 1969 and the total number in the assistancy fell below the base year, 1959, for the first time in 1970. Brothers are still above par but the index number of scholastics dropped below 100 in 1966 and it is down to 63 in 1970. Novices today (1970) are only about a third as numerous as they were in 1959. This drop in number of young Jesuits is now determining the future growth of the Assistancy.

So much for geographic trends which are also short term predictors of manpower. We shall now turn to the principal work of Jesuits, namely formal education.

Jesuit Schools

The Society of Jesus runs about 4,672 schools, enrolling more than a million and a quarter students, enlisting the services of 11,594 Jesuit and of about 50,000 non-Jesuit teachers and administrators. About one-half of these schools are small parochial schools to which the Society supplies administrators but little else. Some people would ignore them but, for the sake of completeness, their existence and the extent of their influence should be noted. In all, almost exactly one-third of the members of the Society are engaged in the work of teaching and administering schools.

Non-Jesuit owned, but Jesuit run, schools represent about a third of the total enrollment, a tenth of Jesuit academic manpower

and a fourth of all non-Jesuit teachers and administrators that came into the entire study.

Although the Society is known principally for its schools for non-ecclesiastical students, Jesuits do set aside a sizeable group of about 750 whose principal occupation is the running of nearly a hundred seminaries for the education of diocesan and other ecclesiastical students and another group of over a thousand Jesuits who teach in almost 400 scholasticates, houses of formation and academic residences where almost 9,000 Jesuits are now in training. This faculty represents nearly 6 percent of the Order that is engaged in the education of all clerics and over one-fourth of the Society who are in formation.

About 28 percent of all Jesuits are engaged in the education of lay students, three percent on the elementary level, 17 percent on the secondary level and eight percent on the post-secondary level.

Education of lay students takes many forms but the lion's share is in the university stream, or education preparing for or including higher education. Fewer than five percent of all Jesuits are engaged in education outside this stream. Therefore, it seems reasonable first to investigate the university stream of Jesuit education.

Very few American Jesuits are engaged in the little elementary education that there is, but those in the most populous group, college preparatory secondary education, falls a little short of the world average proportion. It is in higher education that American Jesuits far outstrip the rest of the world. More than a half of all Jesuits teaching and administering universities, properly so called, are located in the United States.

It would, I think, confuse matters to try to summarize information pertaining to number of schools, students and non-Jesuit academic personnel. In some countries, such as India, the schools are small, so you have many of them for the same number of students. In others, like the U.S., the schools are big. Moreover, the teacher-to-student ratio varies considerably. Table 1 brings out some of these differences for the United States, the rest of the American Assistancy and for the world in general.

If all factors were homogeneous throughout the world, we could expect America's share for each column to be the same as the proportion of Jesuits living there. Actually, whereas about 23 percent of all Jesuits live in the United States, only nine percent of the schools are located there. The proportion of all Jesuits teaching

Table 1. Relative proportions of Jesuit inhabitants, number of schools, Jesuit and non-Jesuit teachers/administrators, Jesuit enrollment and total enrollment in the United States, the American Assistancy, the World and the remaining areas.

PLACE	Jesuit Inhabitants	Number of Schools	Teach/Administer		Students Enrolled	
			Jesuits	Non- Jesuits	Jesuits	Total
United States	22.6%	9.1%	28.3%	25.7%	27.2%	21.9%
Rest of American Assistancy	1.0	3.1	1.9	2.6	0.2	3.1
American Assistancy	23.6	12.2	30.2	28.3	27.4	25.0
Other Assistancies	76.4	87.8	69.8	71.7	72.6	75.0
Entire World: Percent	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
Entire World: Actual Number	34,663	4,672	11,594	49,395	8,835	1,294,905

and administering these schools is above what one would expect, at 28 percent, and the non-Jesuit academic staff comes to about 26 percent. About 27 percent of all Jesuits in houses of formation reside in those of the United States. United States Jesuit schools enroll only about 22 percent of total student body, but this is explainable by the presence of the large number of students in parochial and other non-Jesuit owned schools elsewhere. If these were not counted, then America would account for 39 percent of the enrollment in Jesuit-owned schools.

Before we begin gazing into the crystal ball, it is well again to look at the impressive record in education with which the Society is presently credited. About twelve thousand (of a total of almost 35 thousand) Jesuits teach and administer nearly five thousand schools. They are aided by almost 50 thousand non-Jesuits in their effort to educate almost a million and a quarter students.

The Future

One can learn a great deal about trends in the Society merely by paging through JIGAT and studying the graphs that pertain to the various provinces, assistancies, countries, continents and the whole Society.

The short-term prediction is not too discouraging. In fact, trends in number of priests usually show a rise. Their number in 1969 was the highest ever. This is important because priests are the largest productive group, to oppose them to Jesuits in training.

Optimism stops there, however. The number of scholastics began to drop noticeably in 1965 for the whole Society and in 1966 for the American Assistancy. This was in part the result of the sudden drop in number of novices. This fact is the beginning of a

long-term drop, but it is not the complete answer. Other factors entering into the picture are: ordination, dropout, death and transfer from one province to another. These are treated in detail for the American Assistancy in Volume 2 of the *General Survey of the Society of Jesus*. The number of Novices has dropped by about a half in 1969 from 1957 and was down to a third in 1970. The proportion of novices who took vows to those beginning the years is steadily dropping from about 44 percent in 1957 to 29 percent in 1968. Likewise, the proportion of novices who left, to beginning novices, is slowly creeping up from 17 percent in 1957 to 24 percent in 1968. The proportion of the Society being ordained priests, remains the same despite the fall in number of scholastics. The reason lies partly in the fact that scholastics are entering older and the course of studies is being curtailed.

In the light of all this change, it is difficult to make long range predictions. One was made which said that the number of priests would begin to decline about 1975. In the light of most recent information, this date seems optimistic. It is possible that last year (1969) marks the high point in number of priests.

As yet, there is no way to correct for migration; and it is possible that the drop in number of priests this year is attributable to a larger than normal transfer of members from the American Assistancy to other assistancies. The average annual loss through transfer has been one of about 65 Jesuits a year (44 priests and 21 scholastics), but most of this loss occurred when the new provicnes (Philippines, Ceylon) and assistancies (India, Far East) were created. In the last five years the loss dropped to about 17 a year, but with considerable variation from year to year.

Briefly, it is too early to say for sure when the real long range drop begins, but its inevitability is already fixed by the declining rate of entry and taking vows on the part of novices and the increasing rate of dropout on the part of novices and scholastics.

Despite appearances to the contrary, the rate of priests leaving does not yet show a definite trend. It is true that the number that left in 1968 is over one-half of the total for twelve years and certainly is a radical departure from any precedent. It may even have been approached in 1969, but the 11 who left in 1957, 17 in 1966 and 14 in 1967 are random variations of an average annual departure rate of eight priests.

On the other hand, there are not too many indications of optimism. The next few years are going to be lean ones. Unless a

different definition of a school is accepted, some schools will have to close or be transferred to someone else. There are signs that this is already taking place. This is especially true if new apostolates are to be undertaken. The long range future portends an equilibrium if not decline in number of priests that will have to be accepted willingly or not, but it is inevitable in the light of present clear signs. Worse calamities have befallen the Society in the past and it has survived. The advantage now is that we can foresee this one and plan for it. In the spirit of Job, we can wait this one out utilizing what we have to best advantage.

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2 Mehok, William J., S.J., *Jesuit Education: Jesuit International School Survey and Directory*. (JISSAD) Cambridge: Cambridge Center for Social Studies, 1969.

3 Mehok, William J., S.J., and Anthony Tarlaglia, S.J., *General Survey of the Society of Jesus, North American Assistancy, Volume 2, Overview of the American Assistancy*, Chicago; National Office of Pastoral Research, 1969. (Referred to as *Overview*)

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